

This paper is specially devoted to the advocacy of the speedy, personal pre-millennial advent of Christ, the glorification of the church at that epoch, the dissolution of the heavens and earth by fire, their renewal as the everlasting inheritance of the redeemed, and the establishment of the kingdom of God on earth while rejecting—as it has from the commencement of its existence—the doctrine of the unconscious state of the dead and extinction of the being of the wicked. It will aim to present the truth pertaining to the cross and crown of Christ in such a way as to make one of the best family papers.

WHOLE NO. 1485.

### Selections.



#### "OH, TO BE READY!"

MATT. 24: 44.

Oh, to be ready—ready!  
Ready to meet thee, my Lord,  
Listening to hear thy footfall,  
Watching to see thy bright smile,  
Trimming my lamp, that its shining  
May lighten the darkness around;  
Wielding the sword of the Spirit,  
Fighting in thy great name.

Oh, to be ready—ready!  
Ready as heaven for me;  
To dissolve hearts and weary,  
Preparing a throne for thee;  
Speaking the word in season,  
Scattering the life-giving seed,  
Spreading abroad in the desert  
Streams from the Fountain of Life.

Oh, to be ready—ready!  
Ready when thou dost come,  
Bringing thee sheaves from the harvest,  
Leading poor wanderers to thee;  
Meeting thy gaze with gladness,  
Showing thee Jesus for thy crown  
Snatched from the grasp of Satan,  
Won 'mid the scoff and the frown.

—The Christian (London.)

#### THE CHURCH'S LAST TESTIMONY.

The Church from the first has been God's witness upon earth, and when her testimony shall have been fully delivered, the end will come, and the dispensation will be closed. The ripeness of the Church will be, when it shall have witnessed for all the truths which are to be opposed by the heretical and the infidel. Already has the protest been uttered on behalf of those doctrines, referring both to man and the Mediator, which are nothing less than the life's blood of Christianity. If you trace heresy downward, from the apostles' days to our own, you find it fastening itself successively on the several truths of our faith, so that there is scarce a fraction which has not been assaulted, and in defence of which the Church has not shown itself a witness. What then remains to the rendering the Church fully ripe? We find from the Scriptures that one great feature of the last times shall be disbelief or denial of the second advent of Christ. As in other days of the dispensation, so in the concluding, there shall be abroad the covetous, the blasphemers, the traitors, the high-minded, and all those manifestations of evil which have ever called forth the protest of the Church. But, over and above these forms of wickedness, scorners shall be walking the earth, arguing from the apparent fixedness of things, of the improbability of Christ's interference, and tauntingly asking, "Where is the promise of his coming?" Here, it may be, will be the last and most energetic demand on the witness. The Church must oppose itself to this new and desperate infidelity. She must protest for the advent of the Lord against the denial and reviling of a profligate generation. And when the Church shall have done this, witnessed that Christ is about to reappear, and invoked a scoffing world to prepare for his approach, then, it may be, will her perfect ripeness be reached, and then, in accordance with the parable, the fruit being brought forth, Christ shall "immediately put in the sickle," gather in the corn, and house his elect, ere vengeance be let loose on the impenitent and unbelieving.—Rev. Henry Melville.

#### THY KINGDOM COME.

This is the cry of a pilgrim church. It has arisen alike from the city and the wilderness—from the vineyard and the desert. It has gone up from martyr fires and beds of suffering. It has been wafted out over the dying and the dead, but still the prayer remains unanswered. The golden wheels seem to tarry and the coming King to wait.

The old earth moves on her way. The course still lingers on her landscapes and sin walks her streets in gold and purple. Science has flashed her light into the darkness, she has refined and polished the baser metals, and her devotees imagine they are turned to gold. She has fertilized the soil and they dream that she can yet remove the curse. She has girdled the earth with iron and sent her strange whispers under the sea, but crime laughs at her achievements, and avails itself of her success. Moral reformers have agitated the great whirlpool, dreaming that purity may be found in its depths. They have changed laws and mustered armies, they have canvassed parliaments and legislative halls. They have stood in the forum and the pulpit, calling upon men to set up the standard of right and unfurl the banner of truth. But human evil is too strong for man's unaided arm, and the tide of sin sweeps on unchecked. Crime ignores

the pleadings of humanity and justice waits in vain for recognition even in her own halls. There are cries of peace and safety, while peace is taking her flight and safety is found only in obscurity.

There is only one remedy for sin, and that is the cross—only one bright solution of earth's problems, and that is a kingdom of righteousness and peace. Six thousand years of toil and sin and suffering have rolled away and still the church waits. God's little ones are crying "How long, O Lord, holy and true." The petition "Thy kingdom come" still arises from earnest, aching hearts. The answer has been long delayed but it will come in God's own time. Not one faint cry has failed to reach the Father's ear. Not one earnest petition shall lie unanswered. The prayers of the saints rest upon the golden altar before the throne, and soon the ministering angel shall pour upon them the fragrant incense and they shall be offered before the Most High. The answer shall not be long deferred for the very fire from the altar shall be cast into the earth and there shall be "voices and thunders and lightnings, and an earthquake." A new power shall be introduced into earth's moral chaos, for "the kingdoms of this world shall become the kingdom of our Lord and of his Christ." Oppression and wrong shall be swept from high places, for earth shall have a glorious King. The wilderness shall be glad and the desert shall blossom as the rose, for the curse is forever cancelled by God's own hand. Our loved ones shall come again from the land of the enemy—ransomed by Him who holds the keys of the grave.

The feet that have trodden earth's rocky paths and rested only beneath her rod, shall walk on the banks of the beautiful river. The eyes that have been closed during death's long sleep shall gleam with immortal life. The hands that have been folded above the still heart shall carry the palms of victory, and the brow that hath borne the white seal of the conqueror, shall wear the crown of life, for there shall be no more death. No sorrow is known in the glorified earth. No sighs are borne on the fragrant breezes of Eden restored. There are no sad notes in the triumphant song of the redeemed.

Thy kingdom come. Then shall the glad earth welcome her King, and the life-giver shall pour for us the wine of immortality. Then shall He bestow the crowns and receive the sceptre of universal dominion, for God shall be all in all and his "will shall be done on earth as it is done in heaven."—Mrs. H. V. Reed in the *Restitution*.

#### TABLE ROCK.

It is said that a few years ago a lady and gentleman were standing on Table Rock—that huge, broad shelf on the Canada side of Niagara Falls. As they looked out upon the awful depth before them, they felt their nature thrilled in every fibre by the deafening roar which came up from the wild rush of the waters below. They looked down, and saw that the tooth of the angry stream had been gnawing out a vast hollow beneath them, and felt certain that ere long that delicately-poised rock must inevitably fall into the boiling abyss.

Stirred by such thoughts they quickly hurried away from so dangerous a position. But they had not proceeded two minutes on their way before a deafening report, like the thunder of an earthquake shock, burst upon them with a long, loud roar, while the ground trembled beneath their feet.

Table Rock had fallen! two minutes, two short, fleeting minutes only, intervened between them and a grave beneath the roaring billows of that mighty rushing river.

For ages that rock had stood, and men had visited it in safety, and presumption might still have said, It will not fall to-day. But it fell! There came a last day, a last hour, a last moment, and then a crash—and those two persons were scarcely saved.

So on the tottering verge of human life stand countless mortals to-day, unconscious of their danger, and striving even to stifle their fears. But the crash will come at last. In due time their feet shall slide. Suddenly shall their calamity overtake them, for there is but a step between them and death.

So also a wicked world mocks and dances on the borders of eternity. The Judge standeth before the door. The day of the Lord is near and hasteth greatly, and while men are careless, thoughtless, and asleep, the Judge of quick and dead will come. Sudden as the lightning's flash; terrible as the earthquake's tread; awful as the storm that burst upon the cities of the Plain—shall

come the day, the hour, of judgment and of wrath. "Of that day and hour knoweth no man." Yet we know that it must come sometime; and it may come very soon. "In such an hour as ye think not, the Son of Man cometh." Are ye ready? or are ye standing on "Table Rock," doomed to fall when the catastrophe shall come? Is there any time to waste? "Behold, now is the accepted time!"

#### Communications.

Articles not dissented from will not be understood as necessarily endorsed by the editor. We solicit communications on prophetic subjects irrespective of any views which we cherish,—correspondents being responsible for the sentiments they advance.

#### READING THE BIBLE.

'Tis one thing now to read the Bible through,  
Another thing to read to learn and do.  
'Tis one thing now to read it with delight,  
And quite another thing to read it right.  
Some read it with design to learn to read,  
But to the subject pay but little heed.  
Some read it as their duty once a week,  
But no instruction from the Bible seek.

Whilst others read it with but little care,  
With no regard to how they read, or where.  
Some read it as a history, to know  
How people lived three thousand years ago.  
Some read to bring themselves into repute  
By showing others how they can dispute;  
Whilst others read because their neighbors do,  
To see how long 'twill take to read it through.

Some read it for the wonders that are there—  
How David killed a lion and a bear;  
Whilst others read, or rather in it look,  
Because perhaps they have no other book.  
Some read the blessed book, they don't know why,  
It somehow happens in their way to lie.  
Whilst others read it with uncommon care,  
But all to find some contradictions there.

Some people read it, as I have often thought,  
To teach the book, instead of being taught.  
For every passage in the book they bend  
To make it suit that all-important end.  
So many people in these latter days  
Have read the Bible in so many ways,  
That few can tell which system is the best,  
For every party contradicts the rest.

Bro. Orrock.—Cannot you add an appropriate verse to the foregoing selected poetry and use it in our paper?  
Yours in Christ, JULIA H. HARTLEY.  
Sheepskin Bridge, Me.

Ans. Not now; but we can add the following from *The Christian*, which will probably be better.—Ed.

#### WHAT DOES THAT MEAN?

"What does that mean?" said a Christian disciple to an older brother, as he referred to a certain passage of Scripture. "What does it say?" was the answer. He read the passage over; "It says so and so." "Well, then, it means what it says." This first lesson in Scriptural exposition is one of the most important that can be learned. A preacher of the gospel once addressed a note to another minister, inquiring: "How do you interpret such and such passages?" The answer was about as follows:

"Dear Sir: I do not interpret God's word; I believe it, and I advise you to do the same. Yours respectfully."

The first step towards the right understanding of God's word is to find out what it says. To ascertain, not merely the conventional and traditional sense of the passage to-day, but to go farther back, and ascertain by strict analysis the precise force of the language used. To do this it may be necessary to go beyond the English translation, and ascertain what is the historical sense of the inspired original words; to ascertain just how they were understood by those who delivered and those who heard them, in so far as they could then be understood. And when we have learned that, we have little to do but to believe the things spoken; and hold fast our faith, watching with all carefulness that the words thus rightly understood are correctly applied. The man who begins the work of interpreting the word of God with the disposition to 'insert his own meaning in it, and bend and sway passages to agree with his own preconceptions, may as well lay down the book at once, believe what he pleases, and cease to tamper with that Word which God has magnified above all his name. A farthing candle is of little use to see the sun's light, and the word of men, compared with the words of God, are less luminous even than that.

It may be that we cannot see the fulness of God's meaning, but that is the fault of our eyes rather than of the book itself; and hence there is no prayer more appropriate than that of the Psalmist, "Open thou mine eyes, that I may behold wondrous things out of thy law." And when our eyes are thus opened, and our hearts imbued by the Holy Spirit by which those who wrote that word were moved, then page after page grows radiant beneath our gaze, and that which before had seemed a tangled maze of darkness and obscurity, unfolds itself in light and glory, as a window into the eternal world, a telescope through which we gaze afar to see the city of our God.

For we are to recollect that the final

object of our faith is not the Scripture itself; it is He who hath spoken and is revealed in the Scripture. We do not look into a telescope expecting to see anything which is in it, but we look through it that we may see the distant glories of the skies; we look into it that we may see reflected there the celestial magnificence that beams far above us in the starry heavens. So God's word unfolds to us the future, revealing to us glories that "eye hath not seen;" prying into eternal things; opening before us the way of everlasting life; and cheering our eyes with the radiance of immortal hope. Let us believe what God says, and it will not be very difficult to understand what he means.

#### ELDER PEARSON IN A BOSTON PULPIT.

REPORTED BY T. J. J.

(Concluded.)

The evening discourse was a continuation of the subject of the morning. The preacher further defined the word *faith*, saying that Albert Barnes affirms "it signifies anything that has a sure foundation or support on which to rely," and that other commentators give a similar definition. After defining the term—marking that "no where else in the Bible is there a passage where a specific and correct definition of the term *faith* is given,"—the speaker resumed his discourse on fulfilled prophecy.

"I told you this morning how definitely and particularly the prophecies of God concerning Tyre, that once great and mighty emporium, have been fulfilled. I now call your attention to the land of Egypt, that famous oriental country, which was once the greatest school of art, science and literature in the world, the granary of the world, and the scene of the sufferings of the children of Israel under the tyranny of despotic task-masters.

"God declared by his servant Ezekiel, touching Egypt, that 'it shall be the basest of the kingdoms, neither shall it exalt itself any more above the nations, for I will diminish them, that they shall no more rule over the nations.' When we consider that Egypt was one of the strongest powers on the face of the earth, its army numbering 400,000 well-trained soldiers, and its navy one of the best equipped and most efficient ever organized by any nation, and behold it as it stands to-day—its immense military forces destroyed, its gigantic navy sunk to the bottom of the sea by a combined attack of England, Austria and Russia, and its reins of government not in the hands of one of its own native citizens, but held by a sovereign of another race;—God expressly declaring in Ezek. 30: 13, that 'there shall be no more a prince of the land of Egypt.' I want you to think of it a moment; for it is one of the most remarkable fulfillments of prophecy in the whole word of God. I say that for the past 2300 years there has not been an Egyptian prince to rule over the land of Israelitish captivity. Its sovereigns and emperors have been, all through these centuries, men of other nations, tribes and tongues instead of native-born Egyptians. The people that 'evil-entreated our fathers' have had to pay dearly for it."

The speaker here introduced a series of historical names, data and epochs, showing the gradual course of the decline of Egypt from its pristine power and grandeur to its present insignificant polity and position among the nations of the earth. He then referred to the metallic image spoken of in Dan. 2nd chap., and said that even Gibbon, with all his antagonism to Bible truth and the claims of Scriptural divinity, was forced to acknowledge that the image typified the various nations of the world, according to their respective power and greatness. Particularly was this true of the ten toes of the image, which represented the ten kingdoms growing out of the divisions of western Rome, and as iron will not mix with clay, so these ten minor kingdoms will not cleave one to another. They have tried, time and again, by imperial marriages, alliances, and diplomatic skill, to effect a union—lasting and reliable, between the peculiarly antagonistic sections, but without success. God's word *standeth sure*, in spite of kings, monarchs, potentates and powers; and all the intrigues and political chicanery possible for intelligent and able statesmen to inaugurate or concoct.

About half the evening discourse was occupied with prophecy, after which Elder Pearson said:

"I now leave the prophecies and come to the New Testament. And allow me to say that the New Testament is but a culmination of scenes, facts and data, clearly pointed out and carefully fore-

told in the Mosaic dispensation. We find Christ himself very frequently calling attention to the fact that the prophetic declarations of the Old Testament seers, wise men and sacred writers were being fulfilled.

"Almost the first words that escaped his lips on assuming the office of the great Head of the church was to announce to the wondering and doubting multitude; 'This day is this Scripture fulfilled in your ears.' All along his entire career of three years' service as a public teacher, we find him as closely watching the fulfillment of the prophecy touching the matter in hand as his Father was careful to predict the minute details of the event hundreds of years before it took place. You know that the Mosaic ritual demanded that there should be a 'scape-goat to bear the sins of the people away into the wilderness.' And so we find Jesus, 'led by Satan into the wilderness,' where he was with the wild beasts. During these forty days he neither ate nor drank. So his great prototype, Moses, was in the smoking summit of Sinai forty days and forty nights, during which time he fasted. When the Jews put their lamb for a sin-offering on the altar they divided it in such a manner that the fore legs crossed the other portions at right angles, thus forming a cross—typifying the cross of Calvary on which our Saviour died for your sins and for mine. The time for offering the evening sacrifice was generally about the middle of the afternoon. So we find Jesus fulfilling the ancient usage. He was crucified 'about the third hour' (9 o'clock A. M.) and the sacred record informs us that 'when the ninth hour was come (3 P. M.) Jesus cried with a loud voice and gave up the ghost.' In preparing the lamb for the altar they were careful not to break a bone. So we find the inspired prophet fore-casting the minor details of the vicarious offering on the cross of Calvary—a bone of him shall not be broken.' God the Father looked from the prophecy forward to its fulfillment. Christ, the Son, looked from the fulfillment backward to the prophecy. What a wonderful harmony and unity of parallel between the Old and New Testaments! I am amazed when I look back through the long vista of years at the events recorded alike (many of them) by both good men and wicked men—by inspired writers and infidel historians, and trace the unerring, tireless finger of a never-failing God, guiding, ruling and overruling, to the exact accomplishment of his own dictation, the punishment of the ungodly, the encouragement and reward of the righteous, the casting down of the wrong, and the building up of the right, and the subordination of all things to the glory of God and the welfare of his faithful people.

"Our text says that 'faith is the substance of things hoped for, the evidence of things not seen.' Do you know what faith is? I will tell you. 'There was once a man who was a shepherd. He earned his living by looking after his master's flock. But by long exposure to all kinds of weather, and the infirmities of old age, he lost his eyesight, and came to one of the infirmaries in England to spend the remainder of his days in quiet repose. He was a man who knew not the power of God nor the sweet influences of the Holy Spirit. His little grand-daughter was with him to cheer his lonely hours by her harmless prattle, and by sometimes reading, at his request, portions of God's word. One day she came to that verse in John's Epistle:—'And the blood of Jesus Christ, his Son, cleanseth us from all sin.' 'Are those words there?' anxiously inquired the old man, who seemed unusually interested. 'Yes,' replied little Mary; 'they are there, grandpa.' The aged pilgrim asked her to read them again. She read them, and the old gentleman bent closer down and again inquired, 'Are you sure you are reading the verse right, Mary?' 'Yes, grandpa, here it is, as plain as can be: 'The blood of Jesus Christ, his Son, cleanseth us from all sin.' 'Well, Mary,' said the blind man, 'let me put my finger on the verse and I will be content.' So she placed his bony finger on the sacred words, at the same time slowly reading them, and at the close the old man softly said: 'If they ask you how I died, tell them I died believing that his blood cleanseth from all sin.' The head of the newly converted man, frosted o'er with the snows of many winters, sunk slowly on his breast, his hand relaxed its hold of the blessed Book of God, and the next moment his joyful soul was released from the trials and temptations of this earthly life.

"The Bible is adapted to all classes, conditions and circumstances of humanity. In this sacred volume you have food for every variety of intellect, every pre-

sentation of mental activity. The psalm of Holy Writ is so diversified that the child of tender years, the youth of growing knowledge, the scholar of acute understanding, and the simple, unlearned man who can hardly affix his signature in legible characters on a sheet of paper—I say *all*—the learned and the unlearned, the philosopher and the peasant, the professor of philology and the unlettered rustic,—all find necessary aliment wherewith to feed and build up their spiritual natures.

"I once knew an infidel, an intelligent man, but a scoffer at the truths of the Bible. On one occasion he attended a meeting where I occupied the pulpit. I preached on the fulfillment of prophecy. After the sermon was over he came to me and said:—'Elder Pearson, is what you have been saying true?' 'It is,' I replied. 'Then,' said he, 'if it is true, and you can prove it to be true, I shall give up my infidelity and become a Christian. Can you spare time to talk to me about it?' I answered, 'Yes; if you choose, I will call at your house next Thursday night and prove what I have said is true.' I went at the time appointed. I discussed the (to him) doubtful question, at the conclusion of which he said, 'I am convinced.' I longed to kneel and pray with him, but made up my mind to let him do as he pleased. As I reached for my overcoat he said, 'Mr. Pearson, will you pray for me?' 'Most gladly,' I rejoined. We both knelt. I supplicated the throne of grace first and he followed. During the remainder of his life he was a faithful and devoted follower of Jesus of Nazareth. I was with him when he departed this life. Hearing of his sickness, I called on him, and discovering, from his symptoms that he would soon be called upon to pass through the valley of death, I told him plainly: 'Brother—, you have not long to live. Are you ready to die?' With a smile of sweet peace and heavenly assurance he replied: 'Ready at any moment.' He soon after took his departure for the spirit-land, rejoicing in the love of God and the consolation of the religion of Christ. And if there is a sceptic or infidel in the house to-night, I challenge you to investigate the pretensions of this book. I believe it will stand the severest test you can bring to bear upon it. If I thought it could not, if I knew of one single prophecy that is not fulfilled according to promise, I would give up the whole Christian religion and throw the Bible into the fire!

"But it has stood the test all these ages. It has been investigated, criticised, compared with contemporaneous history and the rise and fall of kingdoms, nations and empires, and stands as firm to day as when the eternal God declared, hundreds of years before you and I were born, that 'the word of the Lord endureth forever!' Therefore I say to you, my friends, trust in it, rely upon its precious promises, and live in accordance with its sacred teachings. So will you have peace and comfort in this world, and in the world to come, life everlasting."

The house was well filled, both morning and evening, with an intelligent and attentive audience, and when, during certain portions of the discourse the preacher became fully *en rapport* with his theme, which evinced itself by his enthusiastic earnestness, an occasional *sotto voce* response of "Amen!" from the intently listening auditory, demonstrated their sympathy with the subject and the speaker.

Those readers of the *Herald* who had the good fortune to be at Camp Hebron last August, will doubtless remember the interesting and instructive Bible readings and sermons delivered by Rev. H. M. Parsons, who is one of the ablest sympathizers with and expounders of the pre-millennial doctrine in this country. Although he is a Congregational minister, yet he preaches the soon-coming of our blessed Messiah with a zeal and fervor which many of our regular Advent ministers and elders would do well to emulate.

Bro. Pearson has been earnestly requested to deliver a course of addresses on prophetic subjects at the church of Mr. Parsons. And as that gentleman will conduct his services in a more commodious and suitable edifice on Springfield St., (commencing Sunday, Dec. 31,) it is not unlikely that Bro. P. may be induced, at a time not far distant, to more fully and elaborately unfold the glorious truths to which he called attention during his four discourses at Bro. Parsons' church on Concord St. Comparatively few clergymen possess a sufficient knowledge of sacred and contemporaneous history to be able, in a lucid, analytical, and approximately complete style, to discuss questions pertaining either to the multifarious prophecies of the Old Testament, or the Apocalyp-

the publication of a pre-millennial periodical monthly or bi-monthly, the issue of Books and Tracts calculated to instruct on the subject of Prophecy, and of a practical character, and the support of ministers or Colporteurs in destitute fields of labor.

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tic revelations of the New dispensation. Our theological students are educated in a stereotyped, formalistic and comparatively superficial manner, instead of being allowed to use their own judgment and exercise their natural intuitive faculties and reasoning powers. Consequently none but those possessing the rare gifts of originality, self-investigation, and independent research, succeed in rising above the common surface of ministerial routine, and unfold hidden treasures of Biblical synchronism and prophetic truth.

Elder Pearson closes his two weeks' ministrations in the pulpit of the Olivet Congregational church with the hearty appreciation of the communicants at that sanctuary, the esteem of the people of Boston who attended his preaching, and, we doubt not, the fraternal gratitude of the pastor in charge.

#### "TIME OF THE LORD'S PRESENCE."

Having endeavored to show in his first article that "*parousia* suggests the one grand idea of *presence*, unlimited by time or place—the idea of its being second in any sense wholly absent from it," the editor proceeds, in article second, to consider the question, "When was it to take place?" He says:

"This was the first of the inquiries of the disciples addressed to our Lord on the Mount of Olives, 'Tell us when shall these things be?' Matt. 24: 3. His answer is full and explicit. Indeed it may be said that on no subject was ever the language of the New Testament more abundant or more decisive. *His precise date* was not to be revealed, nay was unknown even to Christ himself, Mark 13: 32. The exact moment was not among the things committed to him to be disclosed to men. While here in the flesh, his own divine attributes of omniscience and almighty power which as the eternal Son of God he had equally with the Father, were in a state of abeyance. He had 'emptied himself' (Greek, *ekenose*, Phil. 2: 7), and taken the form of a servant—acting and speaking in that state of humiliation only through the Spirit, (Matt. 12: 28; Acts 1: 2; Heb. 9: 14), as it was given him by his Father, John 3: 34; 5: 19, 30; 8: 28; 12: 49.

"He had told the disciples when it should be with sufficient definiteness for all practical purposes,—sufficient to incite them to watchfulness and preparation for it; and he only here forestalls an idle curiosity as to the exact day and hour, which if disclosed would tend to interfere with the duties of that time. In a similar manner he refused to answer their inquiry whether the time had arrived in which he would restore the kingdom to Israel, saying, 'It is not for you to know the times and seasons,' i. e., the precise dates, 'which the Father hath put in his own power.'"

"But though the exact day and hour were not to be stated, he still assures them that the event was very near. This declaration was made in many ways, and repeated with emphasis, and many solemn admonitions that it should be remembered and watched for, making it one of the most certain and impressive teachings in the New Testament."

The writer then cites the preaching of John,—"The kingdom of heaven is at hand," which "was the same thing as the coming of its king." The commission of the apostles to preach the same truth, assuring them that before they shall "have gone over the cities of Israel, the Son of Man will come." He cites Matt. 16: 27, 28, as one of the proof-texts, with the parallel texts of Mark and Luke.

"It has been maintained by some that this prediction was fulfilled in the transfiguration, which occurred six days afterward. But this is a most unnatural explanation. The purpose of it was to comfort his disciples under his announcement that he was about to be put to death, and their expectations of honor and place in his kingdom to be disappointed. Yet he would not have them discouraged, for their Lord would, after his death, speedily return in the glory of his own kingdom, which would thenceforth be established in power. He would then be invested with the office of administering judgment and reward, and would repay his faithful servants for all they had done and suffered for his sake. Such is the manifest import of this grand promise, with which nothing can be more incongruous than the idea that they should be permitted merely to witness a change in his personal appearance, which would continue but an hour or two, and which they must be careful not to tell of. How absurd to call this a rewarding of every man according to his works! Besides, it seems little short of trifling to pretend that our Lord should so solemnly and with the formula-



la of weightiest emphasis declare that there were some among all the persons standing about him who would not die within a week!"

John 21: 21, 22, is cited: "If I will that he tarry till I come, what is that to thee?" . . . John, according to the testimony of all antiquity, survived the destruction of Jerusalem."

"Matt. 24: 34, 'This generation shall not pass till all these things be fulfilled.' . . . The topic under consideration was the time of the parousia. Jesus likens it to the near approach of summer after the budding of the spring, and immediately adds the words before us, as if to reiterate the idea in the strongest terms. Besides, though the English word 'generation' may sometimes have the sense claimed, there is no instance in the New Testament of such use of the original word. It occurs forty-two times, and invariably in its ordinary sense of the men of this age, or those now living." He quotes from Trench, Bloomfield, Robinson, Stuart, Alexander, Heil and others, as authority.

"Matt. 26: 65. 'Hereafter [Gr. from this time] shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.' 'Hereafter [Gr. from now] shall the Son of man sit on the right hand of the power of God.' In these passages the qualifying phrases of time are very explicit, not signifying, as the English 'hereafter,' some indefinite period in the future, but one commencing at that very moment—immediately, forthwith.

"These declarations of our Lord were accompanied by the most solemn warnings to his disciples to be continually prepared and watching for his coming, for it would take place suddenly, and, to those not thus watching, unexpectedly."

Many passages are here noted, including the parables of the servant left in charge of a household, of the ten virgins, and of the talents. He then says: "It seems to us little else than mockery to address such admonitions to those who, upon the theory that the parousia is still future, would have gone to their graves at least twenty centuries before the prediction would be accomplished."

He next turns to the teachings of the apostles: "A simple citation of their language will strikingly illustrate how habitually and how fondly they resorted to the subject." James, Peter, and John are largely quoted where they testify of the "coming" and the "appearing." Paul is reserved to the next article.

Now, as these many passages and several parables are quoted as proof that the Son of man came in his glory—came with his holy angels—came in the clouds of heaven—sat on the throne of his glory—rewarded his faithful servants, etc., etc., what have we left? He came and reckoned with his servants, those occupying the talents were heard and judgment accorded—the virgins who were ready went in to the marriage feast—the foolish were left without. The Chief Shepherd has appeared and given the crown of unfading glory. That day came as a thief in the night—the heavens passed away with a great noise—the elements melted with fervent heat—the new heavens and the new earth appeared. All this was accomplished, when the Jewish economy was swept away, the city and temple destroyed, and the new dispensation fully established! What have we to look for in the future?

We hoped for the abolishing of death, the removal of all sorrow, pain, tears, and all of the evils pertaining to this earthly state. We expected that "the Lord himself" was to descend from heaven, and that then, changed in a moment to immortality, our eyes would behold the King in his beauty; but alas! those promises we thought taught his return in person, in visible glory, and the great rewards he would bestow, were fulfilled years ago—even when Jerusalem was destroyed and the little church fled to the mountains for security!

True, Dr. Warren does not limit the parousia with its connecting and startling events absolutely to that generation, or rather he does not intend thus to do, for in his first article he said: "The church would have been taught to speak of the presence of the Lord, as that from which its hopes were to be realized, whether in the near future or at the remotest period,—that under which the world was to be made new, a resurrection, both spiritual and corporeal should be attained, and justice and everlasting awards administered. There would have been no difficulty in conceiving that that presence began to be near, at the time when in the primitive age, it was expected, in that existing generation, and would continue long enough for anything to happen under it which prophecy connects with it."

Now this long stretch of the presence seems sufficiently accommodating at first view, but when we find nearly every passage referring to the coming of the Lord, the day of judgment, the rewards of both classes, compressed into that generation, we again ask, What have we left? As we proceed, we shall show that he does confine to that time, nearly every passage relating to his coming, etc.

Has he not said in commenting on Matt. 16: 27, 28, that it was an assurance to his disciples that "their Lord after his death would speedily return in the glory of his new kingdom, which would thenceforth be established with power?" Was he not then to "reward every man according to his works?" Do we not read that he "shall judge the

quick and the dead at his appearing and kingdom?"

Does the editor evade the positive statement "then" (when the Son of man comes in the glory of his Father, &c.) "shall he reward every man," when he says: "He would then be invested with the office of administering" judgment and reward, and would repay all his faithful servants for all they had done and suffered for his sake?" "Invested with the office of administering," etc. No, no, brother Warren! Let us have it as it reads. You claim that that declaration was fulfilled in the lifetime of some of those disciples by the return of their Lord after his death, (and resurrection of course) in the glory of his new kingdom. If so, then he rewarded every man according to his works. Then, of course, he judged the quick and the dead, as it was his appearing and kingdom. And as Paul when ready to be offered, said that "from henceforth there is a crown laid up for me, which the Lord, the righteous Judge shall give unto me at that day [of his appearing and kingdom] and not to me only, but unto all them also that love his appearing," it is very evident that during "that generation," during the lifetime of some of those standing there (John of course) Paul, and all those who loved the appearing of Christ, received their crown! "From henceforth" was a very brief time for that crown to be "laid up," as he died A. D. 68.

But as the next article is devoted to Paul's language respecting the parousia, we defer further remarks. M. D. W.

## The Herald.

BOSTON, WEDNESDAY, JAN. 10, 1877.

J. M. ORROCK, EDITOR.

J. PEARSON, JR., } Committee  
H. GANFIELD, }  
C. CUNNINGHAM, } Publication.

### PLEASE TAKE NOTICE.

Will each subscriber be kind enough to look at the date opposite his name on the paper or wrapper? and if not paid to Jan. 1, 1877, he will confer a favor by forwarding the subscription immediately.

Any person wishing the direction of his paper changed should give the name of the place where he has been sent, as well as the name of the place where he wishes it to be sent. One list is kept by towns, and it is important that the above directions be complied with. Give the name of the state as well as of the post-office.

Address all business letters, and make postal money orders payable, to JOHN M. ORROCK, 46 Kneeland St., Boston, Mass.

As these letters will be opened and attended to by the Business Agent, those containing articles for publication, or designed only for the Editor, should have manuscript or personal written on the face of the envelope.

For terms see last page.

We like to have our "Correspondence" department resemble a good, lively, spiritual social meeting, where the testimonies are short, trustful, and hopeful. The "extracts from letters" this week are somewhat like that. Who will be the next to testify?

THE pious Rutherford had a clearer view of what the Christian's hope rested upon than those who are governed more by feelings than faith, when he said: "Our hope is not hung on such an untwisted thread as 'I imagine so,' or 'It is likely;' but the strong cable of our fastened anchor is the promise and oath of Him who is eternal verity. Our salvation is fastened with God's own hand and Christ's own strength to the strong hold of God's unchanging nature and truthfulness."

"A RELIGIOUS PAPER" must be hard pressed when it offers as an inducement to subscribers the novels of Charles Dickens (from one volume to fifteen), and yet that is what the New York Independent is doing this year! We have no such offer to make, nor any inclination to do so. We expect the lovers of truth will do what they can to sustain the Herald without a resort on our part to such means of obtaining subscribers.

MANY of us can sympathize with Spurgeon when he says in one of his sermons: "To my mind it is a part of the splendor of His coming which I anticipate with delight that He shall come as the very Christ who said 'It is finished!' as the Christ who 'led captivity captive, and received gifts for men.' The conqueror over all our enemies, He shall bruise Satan under our feet. Surely He it is that shall come to judge the earth with righteousness and the people with equity."

ONE who has been a subscriber twenty-two years, says: "I wish the paper stock of the Herald was stronger so I could lend it. I am a little ashamed to do it now, for it will not hold together." This is the first complaint about the quality of the paper we use that we have had for a long time, and we really thought we were doing well in that direction! We would suggest to this brother that he take two copies of the paper—one for himself and one to "lend." It will be noticed that we offer at a reduced rate for that purpose to any who will do so.

Now that "the meetings proper" in the Tabernacle at Chicago are closed we see it stated that "the names and addresses of 4,000 converts have been recorded, and it is generally considered that the actual number brought into the Gospel fold directly and indirectly through the influence of the special services, is much greater; and what is better, the work is likely to be prosecuted with, as is more than probable, redoubled vigor. Christian individuals and Christian organizations in Chicago

are now thoroughly alive to their responsibilities and privileges; vital Christianity has a name and an influence not only in Chicago but the whole Northwest, which it never had before." Though time and eternity may prove that in this instance, as in every great revival of religious interest, many of the "converts" are but "wayside" hearers, yet there is good reason to believe that there has been here a great gathering of souls to Christ, of such as shall be saved in the day of the Lord Jesus.

A CONTEMPORARY thus says what we would like to say: "It is the fashion just now for publishers of newspapers to ask each one of their subscribers to try and add to their list one new name. We don't like to be thought odd; nor would we be thought too proud to ask a favor of our friends, even the favor of a few new subscribers, and so we join the publisher's chorus: 'Old friends, tried friends, renew, now renew. Send us new names, at least one or two.'"

MR. P. P. BLISS and wife are reported among those who perished in the terrible railroad disaster at Ashtabula, Ohio, though their bodies have not been found or recognized. This announcement will fill many hearts with sadness. As the author of "Hold the Fort" and other popular pieces of music he was well known. He has labored earnestly as an evangelist with Major Whittle, Moody and others. On New Year's day Mr. Moody raised by subscription in Chicago \$10,000, to be put on interest for the benefit of the children of Mr. and Mrs. Bliss. How mysterious are the ways of Providence! Though "God lays aside his workmen, he carries on his work."

DEACON R. R. KNOWLES writing from Providence, R. I., Jan. 1st, on business, adds: "We had a very good day yesterday in opening our new place of worship. The house was crowded. We held a watch meeting last night. The Lord be praised!"

### SUNDAY SCHOOL UNION WORK.

The Rev. W. P. Paxson, who has charge of the mission work of the American Sunday School Union in the Southwest, sends us the following statement of work done the past year:

New Schools organized 282  
Containing Teachers 1,331  
" Scholars 12,190  
Schools aided 544  
C. taining Teachers 2,930  
" Scholars 22,885  
Addresses and Sermons delivered 913  
Bibles and Testaments distributed 2,015  
Families visited 1,302  
Total Expenses—salaries paid missionaries, travelling expenses, stationary, etc. \$7755.31

### POINTS TO BE REMEMBERED.

1. The American Sunday School Union aims to unite all the people in the study of God's word, especially to reach those unreached by ordinary church agencies, and to lead them all to follow Christ.

2. It leaves them to choose that church connection which they deem best.

3. It has organized an average of 1,326 Sunday Schools a year, or over 3 per day, for every day of the past 52 years, and has reached and added about 5,000,000 of Sabbath-school scholars.

Contributions may be sent to Rev. W. P. Paxson, 207 N. 6th St., St. Louis, Mo.

### THE MAN OF SIN.

BRO. ORROCK:—In this week's Herald is an article taken from the New York Witness, headed: "Is there any doubt now that the Pope is Antichrist?" in which the writer (is it not editorial?) assumes that the personage described in 2 Thess. 2: 4, is none other than Pope Pius Ninth; (and did he not assume to himself this position in the council of 1870 more than any of his predecessors?) and if he is indeed the person described in the scripture quoted, is he not also the one described in the 8th verse of the same chapter as that "Wicked whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming?" Yours truly, C. H. WYER.

Portland, Me. Dec. 28.

We do not suppose the editor of the Witness would confine the prophecy to Pope Pius IX. as an individual: but rather that he accepts what has been the common Protestant interpretation and which is thus expressed by Bishop Newton: "The apostasy all the concurrent marks and characters will justify us in charging upon the church of Rome . . . and if the apostasy be rightly charged upon the church of Rome, it follows as a consequence that 'the man of sin' is the Pope—not meaning this or that pope in particular, but the pope in general, as the chief head and supporter of the apostasy. The apostasy produces him, and he again promotes the apostasy."

BENEFITED BY WHAT WE DO NOT UNDERSTAND.

Everybody is benefited by something which he does not understand, and a man who claims to believe only what he does thoroughly understand will be found on examination to have a very short creed. Thousands believe that every day messages are sent over the telegraph wires who have little more idea of how it is done than the fishes have of the utility of the ocean cable which pillows itself on two continents. The bitten Israelite might not know how looking at the serpent of brass on the pole could heal him, yet he looked and lived. Men do not know how bread and beefsteak are turned into flesh and bone, blood and muscle, yet when hungry they eat thereof and are strengthened. We do not comprehend how "God was manifest in the flesh" and died, "the Just for the unjust;" but that is no reason why we should not believe in Christ as revealed in the gospel and be saved. God does not ask us to understand his or our own existence, in order to have eternal life, but simply

## Poetical Paraphrases

### OF PSALM XXIII.

(Concluded.)

DR. ISAAC WATTS, who has endeavored "to accommodate the book of Psalms to Christian worship" by "divesting David and Asaph, &c., of every other character but that of a psalmist and a saint, and making them always speak the common sense and language of a Christian," has given three paraphrases of the twenty-third Psalm—suiting it to long, common, and short metre tunes. We give but one:

My shepherd will supply my need,  
Jehovah is his name:  
In pastures fresh he makes me feed  
Beside the living stream.

He brings my wandering spirit back,  
When I forsake his ways:  
And leads me, for his mercy's sake,  
In paths of truth and grace.

When I walk through the shades of death,  
Thy presence is my stay:  
A word of thy supporting breath  
Drives all my fears away.

This Christian Psalmist died Nov. 25, 1748, in the seventy-fifth year of his age. His *Imitations of the Psalms of David*, were first published in 1719, "and 4,000 copies sold within the first year of their publication."

Long ago (when much younger than we are now), after turning the Song of Solomon into rhyme—spiritualizing it after the manner of Dr. John Brown, of Haddington, in his Bible Dictionary,—we had of course to try our hand on this pastoral Psalm, and succeeded in one effort it seems in getting through the first four verses of it! As the lines have been preserved we copy them, and will run the risk of being smiled at for egotism in asserting that the versification is almost as smooth as that of Thomas Sternhold, though it does not conform so closely to the "very words" of the text.

The Lord is my Shepherd, I never need fear,  
As he for my aid will surely appear:  
He makes me lie down in green pastures of love,  
And bleaseth my soul with his grace from above.

He leadeth me onward, where still waters flow,  
And in paths of righteousness maketh me go;  
E'en all for the sake of his only, dear Son,  
The Father, and Spirit—for these three are one.

And though I must pass through Death's dreary vale,  
No ill will I fear, for his word cannot fail;  
His rod and his staff will encourage me there,  
So I'll trust in my Shepherd, and never despair.

From the many excellent modern poetical paraphrases which we have seen the following is selected as one of the sweetest and best. It appeared in Guthrie's *Sunday Magazine* some years since. Though the author is to us unknown yet he "will be in everlasting remembrance" by the great Head of the church, if the words used are to be taken as descriptive of his own experience.

### Dominus regit me.

He is my Shepherd, This sheep;  
I do not want to know  
Whether the way be soft or steep  
By which I am to go.

If green and smooth the mountain be,  
I need not ask for more;  
If stony, he will carry me,  
As he has done before.

He is my Shepherd, This sheep;  
We travel onward still;  
By pools where water-lilies sleep,  
By many a quiet hill.

I feed in many a grassy dell,  
I drink the waters clear;  
This gracious voice I know so well  
Is music to my ear.

He is my Shepherd, This sheep;  
I wandered once, I know;  
I heard him on the mountains weep  
That I should leave him so.

I trembled as I faintly guessed  
A sorrow so divine;  
For as he clasped me to his breast  
The blood gushed forth on mine.

He is my Shepherd, This sheep;  
And what if death be near?  
The shadows up the valley creep,  
And yet I do not fear.

A careful study of this Psalm of the Shepherd shows, with much of what Dr. SEISS eloquently says of the entire book of Psalms is applicable to this one: "Under the leadership of David's muse, we pass through varied scenes of beauty and grandeur,—pastures and glens, still waters and roaring floods, dismal swamps and silent wildernesses, forests crashing with the lightnings of God and tempests that convulse the seas, the smoke and fury of battle and the shoutings of glad multitudes, by dells of lonely sorrow and along the starry archways of the sky,—until at length we take our places in a temple high as heaven and wide as space, with all objects of creation as living worshippers around us, each with its separate hymn of grateful joy, blending in one almighty adoration." "Home at last!" "Forever with the Lord!"

### THE BOOK OF PSALMS.

As we are now writing on one of the Psalms the following remarks of two noted authors and scholars may be of interest.

"The divine authority of the book of Psalms is so certain and evident, that it was never questioned in the church: which being fixed, it is of small moment that the penmen of some of them is not now known; nor doth this any more lessen its authority than it invalidates the decree of a prince, or an act of parliament, that it is not certain by whose pen it was drawn up. Most of them were composed by David, as is evident both from the title of them, and from the express testimony of the New Testament concerning some of them, and that by the inspiration of God's Spirit, as appears both from the divine nature and frame of them, and from 2 Sam. 23: 1; Matt. 22: 43, &c., Acts 1: 16; 2: 25. . . . It is sufficient for us that the whole book is owned as canonical by our blessed Saviour, Luke 24: 44."—*Pool.*

"The fairest productions of human wit, after a few perusals, like gathered flowers, wither in our hands and lose their fragrance; but these unfading plants of Paradise [the Psalms] become, as we are accustomed to them, still more and more beautiful, their bloom appears to be doubly heightened, fresh odors are emitted, and new sweets extracted from them. He who hath once tasted their excellencies will desire to taste them again; and he who tastes them oftener will relish them best."—*Br. Horns.*

to accept with affectionate, practical confidence what he says in the Scriptures about his Son as true. We think it is Dr. Mackay, of England, who thus presents the point:

"If I began to speak to a working man sitting down to his dinner, and said to him, 'Do you know the muscles employed in mastication?'"

"What's that? he would likely say.

"Well, in eating?"

"Indeed, I do not."

"And you do not know the nerves that supply them?"

"I'm sure I do not."

"And the beautiful mechanism and arrangement by which the food is converted into a bolus, and introduced into the stomach?"

"Now, you are surely laughing at me."

"Oh, no, I'm not; all that is most true and interesting; but tell me what you do know?"

"Well, sir, I know that I am hungry, and that this is a good dinner."

"This would be the common-sense and appropriate answer. Even the physiologist, when he is hungry, does not think much of how he eats. The two great points are, that he is hungry, and that he has a good dinner. Some are hungry, and have not the good food, others have the food, and are not hungry. But the qualification for enjoying food is not a knowledge of how to eat, but the being hungry. We do not need to know how we are born again in order to

Chinese question we are not at present concerned. They are here by leave of treaty or treason. If either should prevail, we, as believers in Christ's commission, desire to send with them the seeds of gospel truth. If they remain, a broad Christian education is the only remedy for the evils freely acknowledged by all to be connected with their present condition. The nation which boasts of the powers of the public school system, and seeks to educate the German, the Irish, and the negro, to make them better citizens, can ill afford to sneer at the love of instruction found in the Chinaman, even though the usual amount of selfishness be involved in its reception; and much less is it praiseworthy when conversion from Joss to Jesus, however superficial, brings an ever-increasing sympathy with American civilization.

"While we acknowledge the difficulty of the Chinese problem on this coast, we desire to present a few facts which have come under our own observation, in connection with the Chinese of Portland, Oregon.

"On the 11th of November, 1874, Rev. E. Z. Simmons, late returned missionary to China, and Dong Gong, a Chinese convert of the San Francisco Baptist Mission school, who had suffered the loss of all things by a heathen father rather than yield his faith, arrived in our city by invitation of the Baptist church.

"They soon arranged a plan of action with a committee appointed from the church, rented a hall and invited the Chinese population to receive instruction in the English language and the Christian doctrine. November 13th the school opened with seventy-five scholars, and soon settled with forty-five, and with a few changes, has continued five evenings per week, during two full school years without sensible diminution of attendance. Thirteen of the original scholars are still in school. Twenty of last year's scholars have returned to its tuition. Classes are formed containing from four to eight persons, and young people teach four evenings per week—one hour each—receiving one dollar per month from each scholar. Several teachers have returned the amount to the school fund, preferring to teach gratuitously. The scholars learn the alphabet in a single evening. The first, second and third readers are used in succession. Writing is to them a pleasant exercise, and many excel in it. Some study geography, and counting exercises are quickly comprehended. A class is about to be formed in astronomy, by their request. Though they have no harmony in Chinese music, they readily learn the Christian songs from the instrument, and enjoy vocal music intensely. Our school now sings nearly one-half the Gospel hymns of Moody and Sankey's collection with good effect. Every school session is closed with singing and prayer. On Thursday evenings and Sunday mornings the missionary Dong Gong conducts a religious service, and on Sunday evening a Sabbath school is held. In these services no English is taught, except as drawn from the Bible lesson; yet the average attendance is but little less than the English school, the average of the Sabbath school being thirty-six the past year. What are the results? After three months' attendance one of the pupils left for Astoria. His heathen uncle had removed him on all Christian influence, and had threatened to disown him if he did not forget the school. His teacher wrote him a Christian letter. In his reply (March 24, 1875) he said: 'I know you can only pray for me. I hope you will ask God to keep me, for I am walking the way of difficulty, and I had myself ready to ask him for help me to walk in the King's highway. I pray that you will help me know Christ so that I may soon be able to enter the wicket gate.'

"This boy had before attended the Episcopal school, but this was his first conversion of faith. It led the teachers to inquire into the religious condition of their pupils. Ten of the number declared themselves believers in Christ, were carefully examined by the pastor and afterwards by the church and were accepted. So clear and pointed were their testimonies that one member who voted against their reception on the plea of inferiority of race declared himself fully convinced of their Christian character.

"Two of these boys lost good positions as clerks for their heathen relatives, and considerable money for their course. They were offered larger wages if they would recant, and refused entrance to the store because of their firmness. Were they converted for money?"

"In October following two others were received, and in November two more. They were not urged forward, but restrained until tried in many ways. All but one of these are to-day living Christian lives, and nearly all are active in their prayer-meetings. One was baptized Nov. 12, 1876, another is to be baptized this evening, while his companion, delayed from his baptism by the pastor's illness, was taken sick and died in full and fervent faith of salvation through Christ. As he had not openly pledged himself as a Christian by membership, I thought he might renounce his faith by nearing death, but on his last day he sung the Christian song 'Sweet By and By,' and reiterated his faith in Christ.

"There are now over thirty members formed in a Young Men's Christian Association, pledged not to gamble, eat opium, or visit houses of ill repute, who meet weekly to study the Christian doc-

### A CHINESE MISSION SCHOOL.

We have received a copy of the *Weekly Oregonian*, published in Portland, Oregon, which contains an interesting account of the Baptist Chinese Mission School in that city. Sister S. H. Parmelee, of Forest Grove, Oregon, in sending it, says:

"When I replied to your letter of Oct. 21st, I neglected to mention that we have a Chinaman boarding with us who is converted to Christianity. On reading the account of the Baptist Chinese Mission School, I thought you would be interested to know what is being done of missionary work in this distant land, so I send you the paper containing the article. The young man I allude to, whose name is Song Bo, is the one mentioned as going to Astoria, when his heathen uncle turned him away."

We have not room for the entire article, but the following extract from the annual report of the Secretary of the board of directors will give a little idea of what is being accomplished:—

"With the political aspect of the

trine in Chinese. Those breaking the rules are promptly expelled.

"They are original in their Christian experience and positive in their opinions, though teachable and forgiving. 'From the moment of their first examination of the Bible, Joss is neglected. Infidelity is the first step, faith in the Christian's God is the result of continued deliberation. . . . While we must not ignore the command of Christ to 'go into all nations to preach the gospel,' yet shall we not most certainly 'begin at Jerusalem,' when the largest nation on the face of the earth is at our own doors by its representatives, and can be reached at one-fourth the expense required in his own land?"

### SOLOMON'S PARADOX.

A paradox is a seeming but not real contradiction, and among the words of the wise man we find this one, in Proverbs 26: 4, 5:

"Answer not a fool according to his folly, lest thou also be like unto him."  
"Answer a fool according to his folly, lest he be wise in his own conceit."

If these verses did not come together in the Bible one might suppose that the writer had forgotten what he once wrote and so contradicted himself; but being placed side by side it is obvious that there is not a real, but only a seeming contradiction. Sometimes one verse is to guide us in what we say, and sometimes the other—according to circumstances. Thus if a person in his "folly" speaks words of anger, untruth, or proud boasting, we are not to imitate him; but if we can give an answer that will "take the conceit out of him" and do good, then speak.

There are other passages of Scripture that at first sight seem contradictory which are not really so. Do not stumble, therefore, at hard texts, but study them carefully and prayerfully. What seems so difficult now, may be plain enough by and by. A man once compared reading the Bible to eating fish; and when he came to a hard text he called it a bone and resolved not to lose the meat because he could not eat the bones. There were many passages so plain that he could understand them, and these he concluded to believe and be benefited by. In this we may all safely imitate his example.

## Correspondence.

"Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon his name."

### A CHRISTMAS SONG.

BRO. ORROCK:—I send a little Christmas rhyme which I was requested to write for a family gathering, to be sung by some juveniles. Lay it aside if you do not deem it worthy of publication. Yours in faith and hope.

S. A. COBURN.

Groveland, Mass.

[As no one knows when Christ was born, though Christmas is past we give the verses.—Ed.]

The Christmas day has come again,  
Let us rejoice and sing for joy,  
That Christ the Lord e'er came to earth,  
Should our best songs of praise employ.

CHORUS:  
Glory, glory, hallelujah!  
The Saviour Christ has come to earth;  
Let every living soul rejoice  
That ever Bethlehem's Babe had birth.

Like ancient Magi from afar,  
No lavish costly gifts we bring;  
But grateful hearts, aglow with love,  
To Him who led salvation bring.

CHORUS: Glory, glory, hallelujah, etc.  
With hallowed mirth, and sacred joy,  
We celebrate His natal day;  
And at His feet, an offering meet,  
Our glad, adoring homage pay.

CHORUS: Glory, glory, hallelujah, etc.  
Accept, dear Lord our Saviour, King,  
Our lives a tribute to thy presence;  
Our tongues thy mighty deeds of love  
Shall tell through everlasting days.

CHORUS: Glory, glory, hallelujah, etc.

### LETTER FROM BRO. BAKER.

BRO. ORROCK:—Grace and peace be multiplied. I drop you a few lines, to inform you and the brethren abroad of my abiding faith in the near coming of our Lord Jesus Christ. I am at a loss to account for the indifference of many professed Christians to this crowning truth of the Bible. How inconsistent for one to profess much love for a friend in Paris or London, but when told of that friend coming in person to see them, to be indifferent or opposed to his coming! Paul tells Timothy that the crown is for all those who love the appearing of Jesus Christ.—2 Tim. 4: 8. The year just closed is marked in the history of events. We are evidently in the time spoken of by Jesus: "On earth distress of nations with perplexity, the sea and the waves roaring." Let us heed the injunction to "look up," and lift up our heads, for our redemption draweth nigh.—Luke 21: 28.

In reviewing the testimony of Scripture on the coming and reign of Jesus, I find it clear and convincing. The highest attainment we can make, is to bring our minds into sweet accord with the word of God which he has magnified above all his name.

It affords me much pleasure to hear from brethren through the Herald on the subject of the blessed hope.

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## EXTRACTS FROM LETTERS.

Slater Louisa W. Horton, writes from Huntington, Long Island, N. Y., Dec. 18th:

"Enclosed find my subscription for the *Herald*, which I love more and more each year as it comes to my home laden with precious truths that I love with all my heart. To-day the soul-inspiring hope which has cheered me for over thirty years fills me with joy unspeakable; and while we look at the signs of the times, religious and political, we may expect to hear the cry, 'Behold, the Bridegroom cometh.' While time continues we have much to do as laborers in the vineyard of God. If we look over the fields we see the whitened harvest, but O how few are the laborers that are doing effectual work! I feel there is a lack of sincerity, earnestness, obedience and faith. We have the promise, that if we abide in Christ, and his words abide in us, we shall ask what we will and it shall be done unto us (John 15: 7). What brings the blessing is the abiding, living in Christ, so that we can say: 'I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me' (Gal. 2: 20). 'If ye keep my commandments ye shall abide in my love,' said Jesus (John 15: 10). This will secure success in our labors: God will hear our prayers, we shall see sinners converted, and the outpouring of God's spirit in the midst of us. For this the saints of God in this community are praying and looking; and I do believe the Lord has a blessing for us if we will but open our hearts to receive it. Pray for us."

Elder P. V. West, writes from West Brome, P. Q., Canada, Dec. 24th:

"I have been confined at home by sickness and poor health for the last six months, and wife has been under medical treatment most of the time since our Conference. I most dearly love the precious truths contained in the *Herald*, and wish I could do something to sustain the paper; but that is out of the question at present. Elder Gunner seems to be doing a good work at Sutton Flat. The church is prospering under his labors, and we give God the glory. As Marianne Farmingham, an English lady, says:

"There are some amongst the blessed watching, waiting every day, Peering through the misty shadows To a clear and lighted way: Listening in the dusky twilight, Watching even in the night, Amidst the toil and heat of noonday, Bending forward to the light."

Bro. Wm. Stiles, Philadelphia, Pa., writes, Dec. 28th:

"I am much pleased with the *Herald*. May God bless you and it, and attend your labors with the gift of the Spirit, that you may reap a harvest of joy in the coming kingdom. We live in perilous times, and have great need to watch and pray. The 'way of the kings of the east' is being prepared; the 'waters of the great river Euphrates' is being dried up; the unclean spirits are working miracles, and go forth unto the kings of the earth and of the whole world to gather them to the battle of the great day of God Almighty. 'Behold I come as a thief,' says the Master; blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame' (Rev. 16: 12-15). There is great need not only to 'buy gold, tried in the fire,' that we may be rich, but also 'white raiment,' that we may be clothed. 'He that hath an ear to hear, let him hear what the Spirit saith unto the churches.'"

A subscriber in Warren, R. I., writes Dec. 30th:

"Another year of great events is past—events that would have astonished us had it been told us we should see them; yet I believe we are to see greater things in the year that is about to be ushered in. We are called to 'behold the things that most shortly come to pass.' It seems to me that any candid person who reads the Bible, might see that we are living in the last days; and if prophecy is to be fulfilled in the future as rapidly as it has been for the past few years, it will soon be completed by the appearing of Him who said, 'If I go away, I will come again.' I am of the opinion that some of his followers now living will not see death, but will be changed at his coming. I believe we shall see the hand that was nailed to the cross, walk by His side, and listen to his words; that we shall see Daniel and hear the story of the night he spent with the lions. Oh praise God for the prospect of a literal life upon this earth renewed—a life which shall never end!"

"Oh, the prospect it is so transporting, And no danger I fear from the tide: Let me go to the home of the Christian, Let me stand robed in white by their side."

## Obituary.

"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words."

## GOSLINE.

Died, in Philadelphia, Dec. 19, 1876, Lorena, aged 8 years, daughter of Mrs. Emma Gosline and grand-daughter of Elder I. R. Gates.

She was a treasure in the family circle held most dear, yet was only lent to them by God for a little while, now by him suddenly taken away. Disease and death quickly did their work; and her freed spirit has gone, we trust, to enjoy

the Saviour's presence and care, and to meet her departed father (who in his last hours desired to see her, but desired in vain), and with him wait that time when Christ shall make up his jewels, and welcome his saints to their glorious inheritance and everlasting home, the kingdom of God. Blessed day of the reunion of the loved! When will it come? M. L. JACKSON.

## General Intelligence.

## RELIGIOUS SUMMARY.

A translation of Mr. Sankey's songs has been made into the Chinese language.

The American and Foreign Bible Society are importing New Testaments in the Chinese language from China, for distribution in California and Oregon.

A translation of the Greek New Testament into Hebrew by the accomplished Orientalist Delitzsch, will soon be published at Leipzig, for the special use of the orthodox Jews of eastern Germany and Poland.

The collection of the Babylonian and other antiquities purchased by the late Mr. Geo. Smith at Bagdad have arrived at the British Museum. They consist of about 2,000 objects; among them are the celebrated lion, with the name of the Egyptian Shepherd King Set inscribed on its breast, some pieces of sculpture, and a great number of clay tablets with inscriptions in Babylonian cuneiform, supposed to be the deeds of a commercial firm which continued from the time of Neriglissar to that of Darius. Some are dated in the reign of Belshazzar, whose name occurs as King for the first time in these cuneiform inscriptions.

Dr. Neubauer, sent by the Oxford University to examine the second Firkovitz collection of Hebrew manuscripts collected from the Karaites synagogues in Egypt and Mesopotamia, reports that it is of great value, containing older texts of the Hebrew Bible than any previously known, with various readings dependent on the varying traditions of the rabbinical schools of Babylonia and Tiberias. There are many works of exegesis, grammar, lexicography, philosophy, medicine, mathematics, astronomy, etc. The collection belongs to the St. Petersburg Imperial Library.

Cardinal Antonelli's will has excited general indignation at the Vatican, from the Pope down. The Cardinal did not think of anything but his family, dividing his immense fortune between his three brothers. To them is left all capital, real estate, objects of art, gold, silver and the famous gems. Not a single gift was left to the church.

Rev. J. F. Gardiner, at a recent medical conference in England said that "within one hundred yards of the Sailors' Home at Liverpool there were forty-seven public houses, and the publicans actually strewed sawdust on the pavement in front of them, and sprinkled run over it, so that the smell of the spirit might decoy sailors within their doors."

The Indian files announce that the Mohammedan meeting at the Calcutta Mosque in favor of Turkey was attended by 10,000 Mussulmans; also that a Mohammedan Sepoy of the twenty-first Punjab Infantry murdered Lieutenant Harris on parade because he had found fault with him for bad rifle practice. After shooting his superior officer the Sepoy fixed his bayonet, ran away reloading and firing at the other officers till his ammunition failed and he was captured.

Mr. R. Arthington's gift of \$25,000 to the British Wesleyan Missionary Society, in reference to the suggestion of Stanley, the explorer, has resulted in preliminary steps being taken to establish a mission at Lake Tanganyika.

Before Dr. Schaff's departure for the Holy Land the faculty and students of Union Seminary in New York, of which he is professor, met and extended to him a friendly farewell. Dr. Wm. Adams, President of the Faculty, said that Dr. S. was going to Palestine not as an idle tourist or mere pleasure seeker, but as a Christian student and scholar. On the way East Dr. Schaff, who belongs to the American Bible revision company, will make a stop in England to confer with the Bible revisers there.

The ravages of grasshoppers have brought the settlers on the northwestern frontier to the verge of starvation. The Governor of Minnesota has issued an appeal to the churches of that State in behalf of the sufferers.

The arrogance of Romanism which seeks to exalt the church above the State in matters secular as well as spiritual has found a new illustration in the absurd refusal of one Father Welligan, a Catholic priest in Michigan, to obey the law respecting solemnization of marriage. The law, the equivalent of which is found in nearly every State, provides for the filing with the county clerk of a certificate of names, ages, date, etc., of all marriages within a specified time for record. This priest, true to his Papal training, assumes to be above law. The authorities are likely to demonstrate speedily to this dignitary that he is living in Illinois instead of Spain.

Moody has found a girl in Chicago, 16 years old, and ordinarily intelligent, who had never heard the name of Christ except in profanity, and who had no idea of who he was.

The Centennial chime of bells rung from the tower of Machinery Hall have been sold to Mrs. A. T. Stewart for the Stewart Memorial Church.

A daughter of the Rev. G. D. Bernheim, of Williamstown, N. C., has recently preached some sermons which are well spoken of. This is a new departure in the Lutheran Church.

St. Joseph's Roman Catholic Church, Philadelphia, when crowded with a congregation recently, chiefly composed of women, was suddenly filled with smoke. Somebody had maliciously thrown a bundle of rags into the heater. A panic ensued, despite the efforts of the officiating priest to induce calmness, and several persons were hurt.

Mr. Moody read a note from Brooklyn, the other day, at the close of the noon prayer meeting, saying, "At the theatre, just before the cry of 'fire'—in which fire over three hundred persons were burned to death—the orchestra played, mockingly, your favorite religious tune, 'What Shall the Harvest Be?'" Said Mr. Moody, "God knows, and so do we, what the harvest was."

It is now announced that in consequence of the delay in completing the Tabernacle at Boston, Messrs. Moody and Sankey will not leave Chicago until the 15th of January. From the 7th to the 14th Mr. Moody will preach in the great Tabernacle and the meetings will be essentially the same as during the time of the special services.

## NEWS ITEMS.

The conference of the Great Powers on the Eastern question is still in session. One day the report is everything warlike, and the next more peaceful. Nothing is yet settled.

Queen Victoria was on New Year's day formally proclaimed Empress of India.

There was a terrific gale on the south coast of England, Sunday, Dec. 31. Many towns were inundated, and the destruction of property was very large. In Dover and East Bourne alone the loss is estimated as high as \$215,000. The storm continued along the French coast Monday and Tuesday. Several lives and much property were lost.

A cruel order has been enforced in Baslin, Moldavia. Hundreds of Jewish families were driven from the town, and many died from exposure to the cold and from hunger.

A Berlin despatch says the leading Polish emigrants in Switzerland have addressed a petition to the Marquis of Salisbury, protesting against inhuman treatment to which their compatriots in Poland are subjected by the Russian government. They complain of the destruction of their religion and language, and implore of the conference to obtain for the Russian Poles the same rights and privileges which Russia demands for the slave in Turkey.

The introduction of railways in Egypt has proved a great stimulus to the growth of cotton. That portion of the country along the borders of the Nile is admirably adapted to the cultivation of this staple, and its product is of superior quality, much resembling that of the Gulf States. All along the route of the railroad line which runs up the valley of the Nile, cotton plantations and ginning houses have lately sprung up, and the road is already in receipt of a very flourishing traffic from this source.

During the months of April, May and June the railway casualties in the United Kingdom of Great Britain and Ireland resulted in 264 persons killed and 1,166 injured. The following statements in regard to the annual slaughter of railway servants are made by *Iron*, a leading English trade journal: "According to some estimates, the sufferers in the Bulgarian horrors did not much exceed the number of English men and women mangled last year on British railways; very many of these, too, from causes equally beyond their own control. The railway employees suffer most. It is terrible to know that, in the year of grace 1876, no fewer than 765 of that useful class were killed, and 3,618 more or less injured; and the horror is intensified when we learn that the sufferers assert that of this number a very large proportion were so killed or injured from causes within the power of the companies to prevent."

The recent fight between the Spanish army and the rebel force under command of Gen. Gomez at Guasimas, in Cuba, took place near a fortified camp that the latter had held for two years, and Gen. Campos's force, which numbered 15,000 men, was most skillfully drawn into an ambush and upon strong works, where the Cubans numbered 10,000. The Spaniards came out very badly defeated, leaving 3,000 killed, wounded and prisoners, several stand of arms, flags, and two pieces of field artillery. The loss of the Cubans must have been heavy, too. The Government of Cuba has prohibited code and cipher messages to and from the Island, the decree not applying, however, to such messages merely passing through Cuba.

"Commodore" Vanderbilt, the great steamboat and railroad man of this continent, died at his residence in New York Thursday morning Jan. 4th, after struggling against his long and lingering disease more than half a year. He was 82 years old the 27th of last May.

The stories in regard to the mortality from small-pox in the Icelandic settlement, near Winnipeg lake, are now said to have been greatly exaggerated, only 30 persons having died out of a population of 2,800.

## A PRAYER FOR WHISKY DISTILLERS TO USE.

Major Cole, of Chicago, the celebrated Evangelist, has now, after eighteen months' most successful meetings, returned to America, where his address will be the Y. M. C. Association, Chicago, Ill. He gave a farewell address in the Parish Church (Rev. J. C. Russell's) of Campbelltown, Scotland, which is the great place for whisky distilleries, to which the principal part of whatever crime, misery, and poverty may be found in Scotland is due. Mr. Moody once spoke out plainly, in that same church, against the distillers, and Major Cole has done the same. In his address upon Colossians 3: 17, he said:

"Look at the text: 'Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.' Can you distillers say that you carry on your business in the name of the Lord Jesus? and can you ask God to bless it, and give thanks to him for your distilleries? Just imagine such a prayer as this:—

"O God, in the name of Jesus, we ask you to protect our distilleries from destruction by lightning, storm, or fire. May they stand until Christ comes to reward us for what they have done. Bless the thousands of barrels of whisky sent from this town; may none of them be wasted. Bless our poor workmen as they take the three drinks we give them daily, and bless the gallon of whisky that we give to each of them at the end of the year to gladden their homes. Bless us as we go from the Lord's table to our distilleries. Bless especially the elders in our churches and in our employ, who are kept from the house of God because their services are needed in the distilleries. Bless, O Father, the little children who work for us on the Sabbath, and are thus kept from the Sabbath school. Remember, O God, the widows and orphans that whisky has made. Have mercy we pray thee, on the thieves, liars, whoremongers, Sabbath-breakers, and murderers that our distilleries are making, and keep us from their hell, for it is an eternal hell. Amen."

"Who dare offer such a prayer? When I was in Liverpool, some time ago, there were no less than seven murders committed, and it was found that six out of the seven were set down to whisky. That was their excuse. . . . The cries, the groans, and the agonies of sufferers by this terrible traffic in strong drink are going up to God, and by-and-by, God will answer them, and blast your distilleries, and the churches that uphold this traffic. He will utterly destroy. I have been at several death-beds since I came to Campbelltown; some of them were victims of intemperance, and I heard many prayers offered up to God for the overthrow of the whisky traffic."

For the sake of those present who were slaves to the cup, Major Cole then related how he had been himself saved from intemperance, and the many fierce struggles he had before he was snatched from the toils of the enemy. He concluded by pointing them to Jesus their only hope.—*Christian Herald* (London).

## CONVERSATION BY ELECTRICITY.

An experiment was made recently with the new telephone, recently invented by Professor A. Graham Bell, on the telegraph line used by the Eastern Railroad Company between Boston and Salem. Conversation was carried on with Mr. Watson at Salem by all those present, in turn, without the slightest difficulty, even the voices of the speakers being easily recognized. Whispering was found to be perfectly audible, but was unintelligible. After a time instead of grounding the wire at Salem, it was connected with North Conway, a distance of 143 miles from Boston, thus leaving Salem as a way station. After this change had been made there was a slight diminution in the loudness of the tones, but no difficulty was experienced in carrying on conversation. Another change was made, whereby the electrical current was sent to Portland, and back by another line to Salem, thus making Salem a terminal station at the end of nearly two hundred miles of wire. The result of this change was that the tones of the speakers could be heard, but so faintly as to be unintelligible. With electro-magnets of a higher resistance Professor Bell is confident that the sounds would have been perfectly intelligible, the magnets used, it must be recollected, being only intended for a twenty-mile circuit. The experiments were made on Sunday, from the fact that on other days the lines are all engaged with their regular business.—*Boston Advertiser*.

## CELESTIAL VISITANTS.

AN AEROLITE IN SAN FRANCISCO.—On the evening of December 7th, at about half-past 10 o'clock, two prominent gentlemen of San Francisco were near the City Hall, when one of them was startled by what seemed to be an unearthly hissing sound and a sudden flash of light which brilliantly illuminated the heavens. Turning around he beheld an immense aerolite falling, and quick as lightning exclaimed, "Good heavens! is this the last?" The other gentleman, startled by his friend's said, "Don't you see that chaos has commenced? Look at the heavens falling!" The person so addressed looked about and witnessed one of the most magnificent and impressive sights he ever beheld. As the ball of flaming fire approached the

earth it seemed to fall to pieces and divide into masses of living flames, great and small. The larger and central mass kept straight on in its course, and appeared to fall not more than a couple of miles from the City Hall, in a south-westerly direction, over the Pacific Ocean. The smaller masses appeared to be whirled about in fantastic motion, like feathers in the air. The aerolite came in a slanting direction from the north-east, and was plainly visible to the gentleman who first saw it for some sixty seconds. The gentleman, in stating the facts to the *Chronicle*, said that the trail of the fiery mass was visible for two minutes.—*Boston Journal*.

A METEOR OF UNUSUAL size and brilliancy was observed here [Stanbridge, P. Q., Canada], on Friday evening last [Dec. 15]. Its direction was a little north of west, and when it exploded it was accompanied by a noise like distant thunder.—*Waterloo Advertiser*.

A CELESTIAL VISITOR IN THE WEST.—Dispatches to the Chicago *Inter-Ocean* from several points in the West give particulars concerning a remarkable meteor which descended in that region between 8 and 9 o'clock on the evening of Dec. 21st, at Jacksonville, Ill. It was first seen about 30 degrees above the horizon in the west; it passed north of the city and disappeared in the east. It was a blazing ball, looking to be about the size of the full moon, and it had a luminous trail some 20 degrees in length. It was followed by a number of blazing fragments. Before disappearing it burst into ten or twelve pieces, the result seeming not unlike the bursting of a rocket. The meteor was of such surpassing brilliancy that the whole earth and heavens were lighted up so brightly that persons could be distinguished at a distance in the streets almost as plainly as in day-light. The light was such that it gave a subdued green coloring to the earth, trees, buildings and every other object. From the time the meteor was first seen in the west till lost sight of in the east full twenty seconds must have elapsed. A singular feature of the phenomenon was that, instead of passing in its flight eastward, its path from west to east seemed in an exact horizontal direction. The same meteor was seen from Burlington, Ia., Unionville, Mo., Fort Madison, Ia., Garret and Lafayette, Ind., St. Louis, Mo., and Lawrence, Kansas. At Garrett the explosion made a report as loud as that of a cannon, while at Lafayette its passage was marked by a heavy rumbling sound, which shook the earth and buildings like heavy thunder.—*Journal*.

Only once in our life have we been favored with a sight of one of these celestial visitors. We were then living in Canada. Our impression is, that it was in the autumn of 1842, and between sundown and dark. We were playing in the dooryard when it passed over (as near as we can recollect) in a south-east direction, apparently a ball of fire as large as a half bushel. It exploded with a noise of thunder.—*Ed. of Herald*.

## Business Department.

JOSEPH E. BALLOU, BUSINESS AGENT.

We again call attention to our offer a few weeks ago, to send two copies of the *Herald* to one address for \$4.00, thus discounting 50 cents on the second paper. This will afford an opportunity for those who lend their paper to have a copy to keep at their homes while the other is doing its work elsewhere.

## NO ADVERTISEMENTS.

Some years ago, we acceded to the wishes of our subscribers, and took out all advertisements from our columns, except those of books, tracts, etc., on our own shelves. For any paper to do this, would require some other source of income to take the place of the receipts from the advertisements. At the time the change was made and for much of the time since, the increase in the list of subscribers and liberal donations from friends of the cause, have made up the difference. But the hard times came on, and our brethren suffered with the rest of the nation. The large proportion of people in moderate circumstances, felt make up our number of subscribers, felt severely the distress of the times, and while our expenses remain much the same, our receipts have fallen off. To enable us to continue the publication without the burden of a great debt upon us, we must have some source of revenue in addition to what we now have. A great increase in our list of paying subscribers is most desirable. But the hard times are not over yet, and it is not very easy for many to send even the price of the paper. It has been suggested that we insert advertisements again which will be a source of income to us. This proposal will, we hope, meet with a vigorous protest from all who love the gospel of the kingdom and desire its promulgation through the *Herald*. Another plan, quite feasible, is found in the suggestions of our President in another column, and has been mentioned and urged in various ways for a few weeks past. We refer to the plan of introducing job printing in connection with our office. This will require five hundred dollars, and will be a continual source of income to the Association. We suggested that we might divide the amount needed into one hundred shares; and twenty-three of the shares have been taken already. We would like to have the amount made up in some way before the first of Febru-

ary, as this is the time of year to secure business in that line. The list of donors is thus far, as follows:

Charlotte R. Shipman pledges 1 share.	
Bro. and Sister Hotchkiss	10 "
George Locke	1 "
W. H. L.	2 "
M. B. Libbey	1 "
Edgar Gillette,	1 "
Henry K. Boyer	2 "
W. H. L.	cash 2 "
J. Pearce,	1 "
A friend,	1 "
Janet B. Cutler	1 "

## NOTES AND QUERIES.

M. STUTZMAN.—We gave credit according to the impression gathered from your former letter. We now correct as you see.

JOHN D. BLAUVEIT.—The parties you mention have not returned.

WM. MARKS.—"J. Swift" is on our list but not "H. Swift." We suppose they are the same.

E. E. CHASE.—We are out of Nos. 1, 2, and 5, of the Reign of Christ. Will be supplied soon, and will send to you.

## TAKE NOTICE.

Subscribers will confer a favor if they will carefully examine the date placed beside their name on the paper or the wrapper. The month and year (as for example Jan. 77) indicate to what date the subscription is paid. If not correct please notify us at once by postal card. Where a T is found after the date, the paper will be stopped when the time expires unless the subscription is renewed.

## HERALD FOR THE POOR.

Through the kindness and liberality of our friends, we have been enabled, by the fund to which they have contributed, to send the *Herald* free to twenty-one persons whose poverty forbade them paying for the paper, but whose love for Christ and his cause made the possible loss of it a source of distress and sorrow. We have placed beside the name of such beneficiaries the letters "h p" instead of a date, and any receiving their paper thus marked will understand that the subscription is considered as paid for the present year. We have received for this object, since we called for such donations in October last, \$41.00, which, at our regular rates, would pay for only about eighteen subscriptions. The list is still open for money and names.

In the name of these poor saints (but rich in faith) we heartily thank those who have so generously contributed thus far. They will receive their reward at the resurrection of the just. See Luke 14: 14.

## QUARTERLY CONFERENCE.

Notice is hereby given that a quarterly Conference will be held (D. V.) at Chapel Corner, St. Armand West, P. Q., commencing on Saturday, Jan. 20th, 1877, at ten o'clock A. M., and continue over the following Lord's day. Elds. B. S. Reynolds and O. Rockwell, with Brother Nelson Hurlbut, are hereby invited to be present and "preach the word." There will be a business session of the official board on Saturday.

JOHN GILBRETH, Sec'y.

## LABOR OF LOVE.

Dear Bro. Orrick: I wish to urge all the readers of the *Herald* to take the "Labor of Love," for themselves or their children. I have been acquainted with most of the children's papers, but none of them to my mind equal this one. Its engravings and matter are alike instructive and attractive. I hope all our friends will take it this year.

J. LITCH.

Single copy, 50 cents a year; 10 copies to one address, \$4.00; 100 copies \$15.00. Subscriptions may be sent to this office.

## NEW AND PRACTICABLE PROPOSITIONS.

IN AID OF THE A. M. ASSOCIATION.

The readers of the *Herald* have noticed the various suggestions which have been made from time to time for the purpose of meeting the current deficiency of its cash subscription list. Some of them have brought a temporary relief to the treasury of the A. M. ASSOCIATION; but so long as the paper remains not self-supporting this want must be met by the generous donations of its friends, or by some project other than the legitimate business income of our periodical.

A number of propositions are now under consideration. One of them, which is feasible, would be put into immediate use were it not for the want of needed capital—it is this:

Our office is located in a part of the city where there are no job-printing establishments. And, consequently, almost every day applications are made for work of this kind. This custom we could secure. Besides, by an advertisement in the *Herald*, many jobs could be called in from our brethren and others. We have excellent accommodations, as to room and light, for such a purpose, and our printers are not only competent to execute satisfactory work, but knowing the profitability of it, and feeling a personal interest in the prosperity of our cause, are willing to labor over hours for a while in order to give the enterprise an easy commencement.

Now dear readers and patrons, here is a practicable, profitable proposition, and what can be done to make it operative? It takes every dollar the Board can command to meet the pressing pecuniary necessities of the Publication Department. We have thought of soliciting

donations to this end, but all the ordinary donations are needed for immediate use. How shall the amount required be obtained? Who can and will respond? Is there one, who will, out of pure love to the truths advocated by the Association, make the Association the munificent present of a

## PRESS, TYPE, AND FURNITURE

sufficient to constitute a suitable job-printing establishment? It should be remembered that such a bestowment could not be regarded at simply the cost of the material, but as providing a permanent auxiliary—an agent of continued income to the Association. The sum required is not large,—to enable us to open a job-printing department of capacity sufficient to execute a fair profitable business and do good work, we should need from \$400 to \$500.

We shall look with no small degree of solicitude for a speedy and favorable response to meet the demand of this feasible project, either in the form of gift or as a loan to the Association for this purpose, without interest, to be refunded as earned by this department of labor.

## ANOTHER PROPOSITION

This one is for the purpose of stimulating an immediate and vigorous effort to increase the yearly subscription list of *Messiah's Herald*.

We are authorized to offer the sum of fifty dollars, in cash, to the person who shall, between Dec. 1, 1876, and the time appointed for the next general meeting at Hebron, present to the Board of the Association, the largest number of yearly cash subscribers (new subscribers), providing that number does not fall below twenty. This offer is made to enable such as have a desire to solicit subscriptions for the paper, to devote a portion of their time for that specific object. J. PEARSON, JR.

## DR. WARDLE'S PROPOSITION.

To all the poor and sick, who are not under the care of competent physicians, who will write to me of their complaints, giving as near as they can the nature of suffering, then if my remedies are such as they need, I will send a supply of the medicines in the accompanying list at half price, and give the amount received (all of it) as donations to the *Messiah's Herald*. Let all who avail themselves of this offer, name it when they write. Again, if any *brethren* in the "trade" or otherwise, send to me for supplies, in quantity, I will send them at wholesale rates, and a discount of 20 per cent. off, and give half the amount received as donations to *Messiah's Herald*.

Bro. H. F. Hill, author of "The Saints Inheritance," after examining my book, on symptoms, treatment and medicine, says: "In the hands of some persons it would be a source of great income, with all those testimonies of success."

Let those in need write me for the book, which will be sent free on application; it will help them in making a statement of their complaint.

THOS. WARDLE, M. D.

No. 1029 Race street, Philadelphia, Pa.

## PRICE LIST OF LEE'S MEDICINES, ETC.

Blood Purifier,	\$1.00
Tonic Medicine,	1.00
Liniment—Tetter, Scrofula, etc.,	.25; .50; 1.00
Rheumatic Liniment,	.50; 1.00
Colic Tincture,	.75; .50; 1.00
Cholera Morbus Remedy,	.50; 1.00; 2.00
Dysentery Syrup,	.50; 1.00
Cough Syrup,	.50; 1.00
Cough Drops,	.50; 1.00
Sweating Drops,	.50; 1.00
Eye Water,	.25; or 5 for 1.00
Anti-Scrofulous Ointment,	.25; 1.00
Hemulcus Ointment,	.25; 1.00
Tetter Ointment,	.25; 1.00
Ointment for Burns, Scalds, etc.,	.25; 1.00
Ointment for Skin Disease,	.25; 1.00
Black Plaster,	.10; per box for 1.00
Pills, Anti-Bilious,	.25; .50; or 5 boxes for 1.00
"Anti-Dyspeptic,"	.25; .50; .5
"Fever and Ague,"	.25; .50; 1.00
"Female,"	.25; .50; .5
"Rheumatic,"	.50; .5

\*These prices are for



## The Family Circle.

## GOD'S ACRE.

The field of God down with the seeds of the resurrection.—*Jeremy Taylor.*

When the green turf of God's Acre for a covering is spread,  
O'er friends whom we, with reverent hands, have laid  
In earth's chill bed,  
Our love all their good qualities in one immortal  
blends,  
And every day a thousand things recall them to  
our minds.  
Their beauties, e'en more lovable than they in  
truth were known,  
Are to the mourner's fearful eye in memory's mir-  
ror shown.

So, in less degree, we cherish, when we hear the  
wintry blast,  
The memory of the pleasures of the Summer that  
is past.  
We marvel all the dreary day that we could lightly  
prize,  
The sunny hills, the laughing rills, the tender  
surreal skies,  
The honied note from the wild bird's throat, and  
the hum of the golden bee,  
And the whispered tale of the southern gale, as it  
swept along the sea.

But though the sounds of death surround, though  
nature mourns her dead,  
With wailing winds, and pallid brow, and bare  
wild arms outspread,  
There is mingled with our sadness for the summer  
that is gone,  
The hope, that breathes of gladness, that the  
spring will shortly come—  
Will come with all its voices, will come with all  
its flowers—  
Will come with all its freshness and its life-awak-  
ening showers.

Behold, when the winds, that sweep the  
blow away,  
Have scattered seeds to reproduce its charms an-  
other day.  
And shall we deem the dear ones, whom we have  
laid to rest,  
Shall never re-awaken to bless us and be blest?  
Is their lives' freshness mingled with the waters  
of a sea  
From which the sun shall never raise bright drops  
of purity?  
Have they, like summer roses, been shattered by  
the wind?  
Have they, unlike the roses, left no germ for hope  
behind?  
Oh, Death, who nipt the blossoms, hath missed  
the seed, and when  
The eternal summer opens, the flowers will come  
again.

—Rev. T. W. Fyles.

## THE SURRENDER OF A KING.

I was preaching in the north of Eng-  
land the other day. A young lady  
came up to me after the service, and  
said to me,—"I am in great trouble of  
soul." I had a long talk with her, but  
could not do her any good. On the fol-  
lowing day she came into the vestry,  
and told me then something of her his-  
tory, and I heard more of it subse-  
quently from a clergyman. Her father  
was a man who cared nothing about re-  
ligion. He had sent her to a Unitarian  
school, and there she imbibed atheistic  
principles. She had a distant con-  
nection—a very able man, with his  
£5,000 or £6,000 a year. She was a girl  
in slender circumstances. He made her  
acquaintance, and became very much  
attached to her. He was a professed  
atheist. She told me that he led her  
completely along with him. She aban-  
doned her God; she gave up prayer;  
she never read her Bible, and in fact  
disbelieved everything. She had a very  
pious uncle, who was much concerned  
about her spiritual condition. He per-  
suaded her father to allow her to visit  
his house for some considerable time,  
and, when she came, he took every op-  
portunity of pleading with her about her  
soul, and endeavored to shake her infidel-  
ity. Shortly after that, our dear  
friend, Mr. Moody, visited Liverpool,  
and she went to hear him. The simple  
testimony of that servant of God went  
right home to her heart. She became  
deeply convicted, very miserable, and  
very wretched. She felt she was a sin-  
ner; but then came the terrible strug-  
gle, what was she to do with her scepti-  
cal adviser?

She loved him; but he was deter-  
mined in his atheism, and she felt, if she  
were to serve God, she could not ally  
herself to such a man as that. Her  
father seemed to exercise all his influ-  
ence to secure such a "good match"  
for her, and his whole power was thrown  
into that scale. Her own affection was  
weighing down that scale too. Her  
social pride and ambition were all  
weighing down that scale too. Money  
and opulence, rank and fashion, they  
were all in that scale too; and she had  
not found Christ, and had not got peace.  
She was only morally and intellectually  
persuaded that Christ was the Son of  
God. What was she to do? At last  
she made up her mind, that, come what  
would, she would give him up. She  
broke off her engagement.

When I saw her, her melancholy  
story was this—"I have given it all up,  
and I have got nothing. I have turned  
my back upon my prospects in this life,  
and I do not feel that I have the light-  
est hope either for this life or the life to  
come." Poor girl! how my heart did  
bleed for her! I had several interviews  
with her, and endeavored to set before  
her the simplicity of the Gospel. On a  
recent Sunday morning I was at that  
church, and we had an offertory. In  
that offertory I noticed a gold ring and  
two or three little gems. This ring  
naturally attracted the attention of  
those in the vestry, and we speculated  
as to what could be the reason of its  
being given.

Little did I think how much was  
meant by that little piece of jewelry.  
That evening I was preaching in the  
great hall of the same town when this  
young lady came up to me, her face  
radiant with joy. There was an indescrib-  
able expression of peace upon her  
countenance. She grasped me by the  
hand as I said, "Is it all right now?"  
"Yes, thank God, it is all right." "Tell  
me about it." She said, "I will tell you  
about it, for you have been a great  
help to me. Did you see that little ring

in the plate this morning?" "Yes, I  
saw it." "I need not tell you who that  
ring came from. It was the only thing  
I kept."

## IN MEMORY OF MY ENGAGEMENT.

And though I had given up the man,  
yet sometimes I used to take out the  
ring and look at it; and, as I  
looked at it, all my past life rose up be-  
fore me—all that I had given up and  
turned my back upon—and sometimes it  
seemed as though my heart would just  
break as I looked at it. I felt that I  
would rather part with anything than  
part with that ring; but you were  
preaching that everything must go, and  
I said, "Everything shall go." When  
the plate came round, I took the ring  
deliberately off my finger, and put it on  
the plate. Now, I feel that I can live  
for Christ. From the moment that I  
have given up all, I have been filled  
with His presence and his joy, and now  
I can say, I trust myself to Jesus."

Oh! it is sometimes a terrible strug-  
gle before we can give up the old asso-  
ciations; but blessed be God, he will  
amply recompense, and will not be in  
anybody's debt.—*Rev. W. Hay Aiken*  
in *Christian Herald*.

THE BOOTBLACK, AND WHAT  
HE BECAME.

More than a hundred years ago there  
lived in the city of Oxford a boy whose  
name was George. He was very poor,  
so much so that he was compelled to  
clean the boots of the students at the  
University to obtain money with which  
to buy the necessities of life. His  
countenance was one of no ordinary ap-  
pearance. His eye was keen and pierc-  
ing, his forehead noble and lofty, and  
every feature of his face was perfectly  
developed. By his easy and polite  
manner, his obliging disposition, and  
his warm and generous nature, he soon  
won the confidence and esteem of many  
of those upon whom he waited. The  
poverty of clothing served better to  
show the richness of the mind, which  
needed only cultivation to make it one  
of the brightest in the whole country.  
The students of the University seeing  
such noble qualities in the lowly and  
the humble bootblack, determined to  
educate him, and many of them devoted  
no little share of their time to that pur-  
pose. They found him ready, willing  
and studious. He lost not a moment of  
his precious time, but applied himself  
diligently, perseveringly, to his studies,  
and soon became equal, if not superior,  
to some of his instructors.

His advance in merit was very rapid;  
so great was it, that numbers were  
unable to recognize in the gifted and  
talented young man the once poor and  
needy bootblack. About this time there  
was a great change in the religion of  
England. There arose a sect which  
were strict observers of the Sabbath;  
faithful readers of God's Word, and  
who had stated engagements in prayer.  
With this party George immediately  
connected himself, and soon became one  
of the ablest and most consistent mem-  
bers. The youths who once sought his  
company now treated him with sneering  
contempt.

Those who once considered him a  
young man of extraordinary abilities  
then considered him a reckless fanatic,  
and avoided his society as they would  
have done a poor drunkard. All this  
did not move him. He was as firm as a  
rock. Nothing could change him. Like  
Moses, he preferred a life of Christian  
consistency to the enjoyment of sin for  
a season. His unchanging conduct won  
for him many warm and ardent admir-  
ers, and numbers who formerly branded  
him as a fanatic became his best friends.  
I have not the time, children, to say  
more concerning the character of this  
interesting young man. It will be suf-  
ficient to add that he soon became one  
of the most pious and talented preachers  
in England, and such numbers flocked  
to hear him that the largest house in  
London could not contain them.

He preached in the open fields to  
thousands upon thousands, and the  
great amount of good which he did  
eternity shall tell. Dear boys, do not  
mind the sneers of your companions.  
Do your duty, let consequences be what  
they may. Be industrious, energetic.  
Don't mind difficulties. They only make  
your arm stronger, your heart  
braver. If this poor boy could arise  
from the lowly position of a bootblack  
to that of one of the most pious and  
eloquent preachers England ever pro-  
duced, cannot you go and "do like-  
wise?" You have no idea what you  
can do till you try. Energy, combined  
with earnest prayer, will accomplish the  
most difficult task.

Would you like to know the name of  
the boy who blackened the boots of the  
students at Oxford University? It is  
George Whitefield.—*Sunday-School Ad-  
vocate*.

## IS IT LIKE THAT?

Calling a short time since on a man  
whom I had reason to believe was anx-  
ious about his soul's salvation, he said,  
"I'm afraid I shall never be saved; for  
I do not seem to get any better. I read  
and pray as well as I can; but some-  
how I get worse." I replied, "Suppose  
I were very hungry—starving, and I  
came to your door, and you knew I  
was in such a state, and you had spread  
your table with plenty of food, and you  
came and invited me to eat as much as  
I could; and instead of accepting your  
kind offer, I were to keep begging for  
help, what would you think of my con-  
duct?" "Well, sir," he replied, "I  
think you would be very foolish, and  
would deserve to starve." "Yes, and  
thus is just what you are doing yourself!

You feel you want salvation, and with-  
out it you will be eternally lost; and  
yet while this is the case, the Lord in  
his abundant grace, has sent you the  
message of full and free pardon for all  
your sins, through the precious blood of  
Jesus, his dear Son, and he will be de-  
lighted with your acceptance of it; so  
that you need not wait outside the door,  
praying to be saved; but come and ac-  
cept his free gift of life this moment.  
'For to Jesus give all the prophets wit-  
ness, that through his name, whosoever  
believeth in him shall receive remission  
of sins.' (Acts 10: 43.) Yea, He, him-  
self takes the place, and beseeches you  
to be reconciled. 'Now, then, we are  
ambassadors for Christ, as though God  
did beseech you by us, we pray you in  
Christ's stead, be ye reconciled to God.'  
(2 Cor. 5: 20.) Now what do you  
think your conduct must be?" "Is it  
like that, sir? Well, I never thought  
'twas like that; but I see it is, and, by  
the help of the Lord, I will not keep  
him asking me to have his mercy any  
longer. I will, I do take his salvation  
now. Yes, blessed Lord, I will take thy  
love; forgive, Lord, my folly and sin in  
not taking it before." And thus his  
humbled heart was made happy; and  
now he seeks to make known that same  
wondrous love to others.

"Behold I stand at the door and  
knock; if any man hear my voice, and  
open the door, I will come in to him,  
and will sup with him, and he with me."  
(Rev. 3: 20.)

## THE LOST DRUMMER.

When Napoleon was leading his army  
across the snowy Alps, the drummer of  
Macdonald's corps was suddenly shot  
off by a descending avalanche of snow  
into a frightful gulf. He must have  
sunk some hundreds of feet, and yet he  
still lived. For some hours he kept  
sounding his drum at intervals, to let it  
be known he was there, and alive in the  
bottom of that abyss. The roll of the  
drum as they moved on awoke pangs of  
desire in his old comrades' hearts; but  
he was far beyond the reach of their  
help, and they were obliged to leave  
him to perish, far from home, friends,  
and country.

Is it possible a soul may know that it  
is in a lost state, be deeply affected by  
this consideration, bewail it, seek to es-  
cape from it, and yet perish after all?  
Quite possible—as possible as that this  
drummer should perish in spite of his  
awful feeling of the gulf around him,  
and his most earnest advertisement to  
his fellows of his hourly approaching doom.

You may be full of convictions; you  
may desire, day and night, to be de-  
livered; you may yourself beat the  
drum, crying day and night for mercy,  
and you may ask the prayers of others  
—and yet you may perish.

Conviction is not salvation. Desire  
is not faith. Seeking is not the same  
as finding. Knocking is not opening.  
Sore crying out about your sin is not  
believing. All that is but the roll of  
the drum, while you realize the horrors  
of the deep crevasse through which you  
have sunk.

But, think what would have saved  
that poor soldier. He needed some one  
to descend, or to let down means of re-  
scue. And so you need help like that—  
one from above to lay hold on your  
soul. In all real conversion the Holy  
Spirit does this by sending in the Gos-  
pel to the sinner's soul. Has the Gos-  
pel of Christ taken a firm grasp of you?  
As firm as your convictions? as really  
as your sense of danger? The good  
news of what Christ has done for sin-  
ners takes amazing hold of a man's con-  
science in the hour of his deliverance.  
The great news that Christ is a substi-  
tute who gladly puts Himself in a sin-  
ner's place, and gives the sinner the  
eternal use of His wondrous sacrifice,  
draws a man's whole heart. Paul  
speaks of it as "apprehending," seizing  
hold of him, when he was drawn out of  
the gulf of self-righteousness.

Reader, have you not been thus ap-  
prehended? Has Christ's glorious work  
for sinners, finished on Calvary, not  
made your soul tingle? Then, it seems,  
you are still at the bottom of the abyss.  
How awfully forlorn! And crying out  
about your guilt, your conviction of  
your lost state, will not save you. You  
must listen with open ear to Christ's  
cry, "Look unto me." Instead of beat-  
ing your drum any longer, be silent and  
hearken to the Father telling you that  
He is well pleased with the sinner who  
is well pleased with Christ. "Christ is  
the end of the law for righteousness to  
every one that believeth" (Rom. 10: 4).  
"To as many as receive Him, to them  
giveth He power to become the sons of  
God, even to them that believe on His  
name" (John 1: 12). It is then, and  
only then, that you are on safe ground.

What think you now? Are you on  
safe ground? Are you moving on-  
ward with the host of God's soldiers,  
who shall soon exist in seeing a sunnier  
and a happier clime than Italy, burst on  
their view? Are you safe for eternity?  
Where are you to spend it? In heaven  
or in hell?—*Which?*

"There is life in a look at the Crucified One.  
There is life at this moment for thee:  
Then look, sinner, look unto Him, and be saved—  
Unto Him that was nailed to the Tree."  
—*British Evangelist*.

## "COVER UP THOSE BUTTONS."

During the war a young officer came  
into a village in a South-western town,  
in the dusk of the morning, hungry and  
weary from an all-night's travel. He  
said to the first man he met, "Can you  
tell me where I can get my horse fed  
and something to eat?" "Why," re-

plied the man, "over there they have  
plenty; but they are all Sesesh, and  
you had better cover up those buttons."

The suggestion contained in this  
comes far more frequently in days of  
peace. We hear it in various forms.  
"When you are in Rome do as the  
Romans do;" "Be not righteous over-  
much;" "Don't make yourself singu-  
lar;" "Don't be so pious before  
folks;" "Keep your religion in the  
closet;" "It don't comport with proper  
humility to be parading it in public;"  
"Don't bore society with what is pri-  
vate." All this fine, accommodating  
sentiment is in the interest of hypocrisy,  
and he who yields to it is a craven.  
Christians have no business anywhere,  
where religion may not be closer than  
your undergarment. Not as your cloak,  
but your full dress. We cannot go  
where piety is not the crown on the  
head. "Holiness unto the Lord" should  
be the frontlet between our eyes. It is  
not only bad manners, but deception—  
nay, an outrage—for any to invite  
Christian people where the company  
will not subordinate their unchristian  
ways, about which they can have no  
conscience, for the sake of the con-  
science of their guests, to whom they  
have pledged protection in their invita-  
tion.

Does the world expect us to come  
into their presence with coats buttoned  
over our consciences, or cover the star  
on our breasts out of deference to the  
disloyal? Must a man leave his re-  
ligion at home when he goes into the  
social circle or to the watering place?  
Must he leave his godly living, as his  
overcoat, in the cedar chest, preserved  
from attack by the odors of campfire,  
all to avoid the appearance of being  
peculiar? Christ's people are all pecu-  
liar, in the eyes of aliens. Though they  
have, to Christians, the appearance of  
sons of a king, they cannot be reduced  
to serfs, to please the crowd with whom  
they are compelled sometimes, for the  
occasion, to associate. These peculiar  
people are God's witnesses, and their  
testimony is seen by their peculiarities,  
like the peculiar lights from a light-  
house far out on the ocean to the mar-  
iner in the perils of the sea. The im-  
perilled praise him, the distressed bless  
him. God praises him, and says, "Well  
done;" and this is but an echo of the  
"Come, ye blessed," which will  
mingle in the praises of the redeemed  
in the day when earthly shame, like clouds  
at sunset, will be transfigured in celestial  
glory. "It's glorious to live for Christ  
by living Christ." The world will call  
it peculiar. So is a lonely beacon on  
the wave-beaten coast, or sea-girt isle,  
shining red through storms of snow and  
sleet, peculiar; so is a Christian, letting  
his light shine on the frosts, and ice  
and midnight gloom of a backslidden  
community. Such a peculiar one shines  
all the fairer, and is more golden-  
tongued in loving protest, more winning  
in invitation, more terrible in warning,  
on account of the cold beach by which  
it is surrounded, and against the cold-  
ness of which it must and will conquer.  
—*The Presbyterian*.

PEPHEXITIES OF THE ENGLISH  
LANGUAGE.

A little girl was near the picture of a  
number of ships when she exclaimed,  
"See what a flock of ships!" We cor-  
rected her by saying that a flock of  
ships was called a *fleet* and a fleet of  
ships was called a *fleet*. And here we  
may add, for the benefit of the foreigner  
who is mastering the intricacies of our  
language in respect of nouns of multi-  
tude, that a flock of wolves is called a  
*pack*, and a pack of thieves is called a  
*gang*, and a gang of angels is called a  
*host*, and a host of porpoises is called a  
*shoal*, and a shoal of buffaloes is called  
a *troop*, and a troop of partridges is  
called a *covey*, and a covey of beauties  
is called a *galaxy*, and a galaxy of ruf-  
fians is called a *horde*, and a horde of  
rubbish is called a *heap*, and a heap of  
oxen is called a *drove*, and a drove of  
blackguards is called a *mob*, and a mob  
of respectables is called a *congregation*,  
and a congregation of engineers is called  
a *corps*, and a corps of robbers is called  
a *band*, and a band of locusts is called a  
*swarm*, and a swarm of people is called  
a *crowd*, and a crowd of gentlefolk is  
called the *elite*, and a miscellaneous  
crowd of city folk is called the *commu-  
nity* or the *public*.—*San Francisco News  
Letter*.

WHAT SEVENTY BOYS BE-  
CAME.

Many people begin the education of  
their children with an exhibition of  
toys, marvelous tales, silly romances,  
and wind up with the circus and the-  
atre. The degrading influences and sor-  
rowful consequences of this mode of  
education will be best illustrated by  
stating a few facts that have passed  
under my own observation. So far as  
my memory goes, about thirty boys ed-  
ucated in this way—i. e., in contempt of  
all useful knowledge and occupation,  
spent their days in reading novels, the  
lives and confessions of pirates and  
murderers, and their nights in the  
streets, dram-shops, gambling saloons,  
circus and theatre. At the age of forty-  
five, one had been hung for murder, one  
for robbing the mail, and three as pi-  
rates; five died in the penitentiary, and  
seven lived and died as useless vagabonds  
about the streets; three were useful  
mechanics, and the fate of the remainder  
is unknown.

Of about forty educated with me by  
a really moral and scientific teacher,  
under the old foggy Puritanic system of  
restraint, as it is now called by young  
America; at the age of fifty-five, one

was a member of Congress, one judge of  
the Supreme Court, two Judges of the  
Circuit Court, three physicians, five  
lawyers, fourteen were dead, and the re-  
mainder farmers and mechanics, as far  
as known; not one of them was ever  
called before the bar of his country on a  
criminal charge, and they all had com-  
fortable homes, except two or three, and  
every one was passably respectable.—*Dr.  
Lorton*.

## TRAVELLING BY THE COMPASS.

A story is told of an old hunter in  
Michigan, who, when the country was  
new, got lost in the woods several times.  
He was told to buy a pocket compass,  
which he did, and a friend explained to  
him its use. He soon got lost and lay  
out as usual. When found, he was  
asked why he did not travel by the  
compass. He said that he did not dare  
to. He wished to go north, and he  
tried hard to make the thing point  
north, but 'twasn't no use; 'twould  
diddle, diddle, diddle, diddle right  
around and point southeast every  
time!"

A good many people fail of the right  
direction in life for the same reason  
of the mishap of our Wolverine friend.  
They are afraid to take the Bible and  
follow just as it points.

"God is a great God, and therefore  
he will be sought; he is a good God,  
and therefore he will be found."

## Farm, House and Garden.

TO CONSTRUCT A BARN.—If we were  
now to construct a barn for the general  
storage of hay and grain, we should  
take special pains to exclude atmos-  
pheric air, as much as in the construc-  
tion of a dwelling. So with stables.  
In this way we should expect to preserve  
not only the quality of new hay, but  
also preserve provender from waste, and  
expense less to preserve or keep up the  
warmth of animals.—*Detroit Tribune*.

HOW COFFEE CAME TO BE USED.—It  
is somewhat singular to trace the man-  
ner in which arose the use of the com-  
mon beverage of coffee. At the time  
Columbus discovered America, it had  
never been known or used. It only  
grew in Arabia and upper Ethiopia.  
The discovery of its use as a beverage  
is ascribed to the superior of a monas-  
tery in Arabia, who, desirous of pre-  
venting the monks from sleeping at  
their nocturnal services, made them  
drink the infusion of coffee, on the re-  
ports of shepherds who observed that  
their flocks were more lively after  
browsing on the fruit of that plant. Its  
reputation spread through the adja-  
cent countries, and in about two hun-  
dred years it had reached Paris. A  
single plant brought them in 1714, be-  
came the parent stock of all the French  
coffee plantations in the West Indies.  
The Dutch introduced it into Java and  
the East Indies, and the French and  
Spanish all over South America and the  
West Indies. The extent of the con-  
sumption now can hardly be realized.  
The United States alone annually con-  
sumes it at the cost, on its landing, of  
from fifteen to sixteen millions of dol-  
lars.

HOW TO BOIL EGGS.—There is an ob-  
jection to the common way of boiling  
eggs which people do not understand.  
It is this: "The white under three min-  
utes' rapid cooking becomes tough and  
indigestible while the yolk is left soft."  
When properly cooked, eggs are done  
evenly through like any other food.  
This result may be attained by putting  
the eggs into a dish with a cover, as a  
tin pail, and then pouring upon them  
boiling water, two quarts or more to  
a dozen eggs, and cover and set them  
away from the stove for fifteen minutes.  
The heat of the water cooks the eggs  
slowly, and evenly, and sufficiently, and  
to a jelly-like consistence, leaving the  
center or yolk harder than the white,  
and the egg tastes as much richer and  
nicer as a fresh egg is nicer than a stale  
egg, and no person will want to eat  
them boiled after having tried this  
method once."

LIGHT WITHOUT MATCHES.—Take an  
oblong phial of the whitest and clear-  
est glass, put in it a piece of phosphorus  
about the size of a pea, upon which pour  
some olive-oil heated to the boiling  
point, filling the phial about one-third  
full, and then seal the phial hermeti-  
cally. To use it, remove the cork and  
allow the air to enter the phial, and  
then re-cork it. The whole empty space  
in the bottle will then become luminous,  
and the light obtained will be equal to  
that of a lamp. As soon as the light  
grows weak, its power can be increased  
by opening the phial and allowing a  
fresh supply of air to enter. In winter  
it is sometimes necessary to heat the  
phial between the hands to increase the  
fluidity of the oil. Thus prepared, the  
phial may be used six months. This  
contrivance is now used by the watch-  
men of Paris in all magazines where ex-  
plosive or inflammable materials are  
stored.

SLEEP THE BEST STIMULANT.—The pul-  
pit, the bench, the bar, the forum have  
contributed their legions of victims to  
drunken habits. The beautiful woman,  
the sweet singer, the conversationist,  
the periodical writers have filled, but  
too often, the drunkard's grave. Now  
that the press has become such a great  
power in the land, and when the magazine  
must come out on a certain day and the  
daily newspaper at a fixed hour, nothing  
wax; everything must give way to the  
inexorable call for copy, sick or well,  
disposed or indisposed, asleep or awake,

the copy must come. The writer must  
compose his article, whether he feels  
like it or not; and if he is not in a vein  
of writing, he must whip himself up to  
it by the stimulus of drink.

Some of the greatest writers in the  
country have confessed to the practice,  
on urgent occasions, of taking a sip of  
brandy at the end of every page, or even  
oftener. It may have escaped the gen-  
eral reader's notice that more men have  
died young who have been connected  
with the New York press, within ten  
years, and that too, from intemperance,  
than in all other educational callings  
put together—young men whose talents  
have been of the first order, and gave  
promise of a life of usefulness, honor  
and eminence.

The best possible thing for a man to do  
when he feels too tired to perform a task  
or too weak to carry it through, is to go  
to bed and sleep—a week if he can.  
This is the only true recuperation of  
brain power, the only actual renewal of  
brain force; because, during sleep, the  
brain is in a state of ease, in a condition  
to receive and appropriate particles of  
nutriment from the blood which takes  
the place of those which have been con-  
sumed in previous labor, since the very  
act of thinking consumes, burns up solid  
particles, as every turn of the wheel or  
screw to the splendid steamer is the re-  
sult of the consumption by fire of the  
fuel in the furnace. That supply of  
consumed brain substance can only be  
had from the nutriment particles in the  
blood which were obtained from the  
food eaten previously—and the brain is  
so constituted that it can best receive  
and appropriate to itself those nutri-  
ment particles during a state of rest, of  
quiet and stillness in sleep.

More stimulants supply nothing in  
themselves—they only goad the brain,  
force it to a greater consumption of its  
substance, until that substance has been  
so fully exhausted that there is not  
power enough left to receive the supply,  
just as men are so near death by thirst  
or starvation, that there is not power  
enough left to swallow anything—and  
all is over. The incapacity of the brain  
for receiving recuperative particles some-  
times comes on with the rapidity of a  
stroke of lightning, and the man be-  
comes mad in an instant, loses sense,  
and is an idiot. It was under circum-  
stances of this very sort, in the very  
midst of a sentence of great oratorical  
power, that one of the most eminent  
minds of the age forgot his ideas,  
pressed his hand upon his forehead, and  
after a moment's silence said: "God, as  
with a sponge, has blotted out my mind."  
Be assured, my readers, "there is rest  
for the weary," only in early and abun-  
dant sleep, and wise and happy are they  
who have firmness enough to resolve  
that, "By God's help, I will seek it in  
no other way."—*Good Health*.

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cording to the following recipe is said  
to have the property of adhering to  
nearly all solid substances: "Sugar of  
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both dissolved in water; mix in a dish  
one quart of wheat flour with gum water  
till of a pasty consistence. Put the dish  
on the fire and pour into it the mixture  
of alum and sugar of lead; stir well,  
and take it off the fire when it shows  
signs of ebullition. Let the whole cool,  
and the paste is made. If too thick,  
add to it some gum water till of proper  
consistence."

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SHALL REIGN IN  
“RIGHTEOUSNESS.”

WHOLE NO. 1487. BOSTON, WEDNESDAY, JANUARY 24, 1877. VOL. XXXVIII.—NO. 4.



## “THE MORNING COMETH.”

O hark! I have news, glad news for thee,  
It has thrilled my soul with joy,  
And to sound it abroad henceforth shall be  
My life-long sweet employ.  
The morning cometh! The radiant time  
We have long'd for, draweth nigh!  
O publish the tidings in every clime,  
Proclaim them from earth to sky!  
Hast thou watch'd in the gray dim light of dawn,  
Ere the sunbeam shineth forth,  
When all is still, save the fluttering breeze  
Which stirreth and whispereth mid the trees,  
And seemeth to call on their myriad leaves  
To wake and to welcome the coming morn?  
So methinks I have seen earth's stars grow dim,  
And her moonlight fade away;  
And all around, I have heard the sound  
Of His Spirit's breath, in this realm of death,  
Bidding us wake and watch for Him.  
And then, as the sunbeam breaketh forth,  
And light with gladness quickeneth earth,  
Hast thou heard the sweet bursts of joyous praise  
Which seemeth to rise in the morning lays  
Of the wild birds to the sun?  
Thus soon shall a song, a wondrous song,  
Triumphant, glorious, free,  
Hail the first ray of that endless day  
And praise Him eternally!  
For the morning cometh! The radiant time  
We have long'd for, draweth nigh!  
O publish the tidings in every clime,  
Proclaim them from earth to sky!

## THE DREAM OF NEBUCHAD-NEZZAR.

BY REV. CANON BALDWIN, M. A.

A sermon preached Sunday evening, Decem-  
ber 3, 1876, in Christ Church Ca-  
thedral, Montreal, P. Q., Canada.

“Thou, O king, sawest, and beheld a great im-  
age. This great image, whose brightness was  
excellent, stood before thee; and the form thereof  
was terrible.”—Dan. 2: 31.

The narrative contained in this second  
chapter of Daniel is interesting beyond  
the power of words to describe. It not  
only mentions the work of our glorious  
Redeemer, but it foretells the time when  
Christ shall be absolutely supreme—  
when, as King of kings and Lord of  
lords, he shall reign in righteousness  
over a happy world from which sin has  
been forever cast out. The book of  
Daniel is in itself most remarkable. Its  
main object is to give the history of the  
great world-powers into whose hand  
all earthly authority passed in that  
memorable year in Jewish history, (586  
B. C.) when Nebuchadnezzar swept  
away the last vestige of power from  
Judea in the sack of Jerusalem and the  
deportation of its inhabitants. Up to  
this time God had recognized Israel as  
his people. He was their God, and they  
his chosen inheritance. Now God con-  
fers supreme earthly authority, under  
himself, to the Gentiles. The “times of  
the Gentiles” had begun. In these  
“times of the Gentiles” we are now  
living; and they will continue until the  
last great king of the Gentiles, Anti-  
christ, shall appear, whom the Lord  
himself “shall consume with the spirit  
of his mouth, and shall destroy with the  
brightness of his coming.” That which  
I wish you to observe is,—the times of  
the Gentiles commenced with Nebu-  
chadnezzar king of Babylon. It was  
therefore most appropriate that the his-  
tory of these great world-powers should  
be given to him—at least so far as they  
affect the people of God. Scripture is  
most careful not to give the history of  
these nations as they existed and ruled  
by themselves, but only in their contact  
with Israel, the elect of God, and, above  
all, in their final overthrow by the king-  
dom of our Lord and Master Jesus  
Christ. The book of Daniel may be  
divided into two portions: that portion  
which is written in Chaldee language,  
and that which is written in Hebrew.  
The Chaldee portion of Daniel com-  
mences at the 4th verse of the second  
chapter, and continues to the end of  
the seventh chapter; all the rest of the  
book is in Hebrew. In the Chaldee  
portion we see power in the hands of  
the Gentiles presented before us as to  
its character, course, and consummation;  
and in the latter portion of the book we  
see the same power localized in connec-  
tion with the Jews and Jerusalem. The  
Gentile power is in each part that which  
is brought prominently before us, al-  
though looked at in different aspects.  
Be it then clearly understood that the  
great object of the book of Daniel was  
to give the history of the “times of  
the Gentiles” in their connection with  
Israel and the coming of our Lord Jesus  
Christ. Interesting it must therefore  
be to us, because, as I said before, we  
are living now in the midst of these  
very “times of the Gentiles” and are  
looking forward to their completion as  
the fulfillment of every promise and  
the realization of every hope.

The first truth I wish you to notice in  
connection with this chapter is,—the  
person to whom the revelation of the  
future history of the world was made.

One would have imagined that God  
would have selected his own servant  
Daniel. He did not, however; he se-  
lects the world's ruler, Nebuchadnezzar.  
To him—the great representative of  
this world's rulers, who had himself  
conquered Judah, was the history of  
the nations of the earth revealed.  
Their rise, their triumph, their glory  
and their end were revealed, not indeed  
as so much interesting history, but as  
showing them that though they had  
apparently swept away the theocracy,  
or kingdom of God on earth as re-  
presented by Judah, yet that in the end all  
their own power would eventually be  
swept away before the advent of the  
Son of God.

In the second place notice the peculiar-  
ity of the revelation itself: “In the  
second year of the reign of Nebuchad-  
nezzar, Nebuchadnezzar dreamed dreams,  
wherewith his spirit was troubled, and  
his sleep brake from him.” The revela-  
tion comes to Nebuchadnezzar in the  
form of a dream. For a ruler who  
stands without the kingdom of God, a  
dream was the most fitting as well as  
the most usual form of revelation. It  
was by a dream God made known his  
will to Abimelech, and to Pharaoh as  
well as to others; and besides, we must  
remember that the heathen world  
looked much to the importance of  
dreams in general. They always con-  
sidered them as full of meaning, and  
therefore on this occasion the king was  
greatly troubled. He felt an important  
announcement had been made to him,  
and yet when he woke he could neither  
recall the circumstances of the dream  
nor understand what lesson he was to  
learn. He was therefore greatly troubled,  
and his sleep brake from him. In his  
deep distress he summons the magicians,  
the astrologers, the sorcerers and the  
Chaldeans to his presence, and demands  
of them imperatively that they should  
both declare to him the dream and af-  
terwards explain its meaning. They  
expostulate. They say no such demand  
was ever made before by any one as that  
they should give the dream itself.  
“There is none other,” they say, “that  
can show it before the king, except the  
gods, whose dwelling is not with flesh.”  
The king, however, was inexorable. His  
decrees were:—“If ye will not make  
known unto me the dream, with the in-  
terpretation thereof, ye shall be cut in  
pieces, and your houses shall be made a  
dunghill.” We are not, I think, to im-  
agine this was a mere ruse on the part  
of Nebuchadnezzar, and that he only  
said this to test their veracity. The  
Chaldeans and soothsayers had, up to  
this time, enjoyed a high reputation at  
court, and we have no reason to sup-  
pose his opinion had changed toward  
them. It is therefore more reasonable  
to suppose that the dream had gone if  
not wholly, at least in great measure  
from him, and that he desired now to  
have its chief features recalled to him.  
We may see, too, in it the wonderful  
hand of God. Had the astrologers  
been told the dream, they could easily  
have concocted some fanciful interpreta-  
tion which would be far more likely to  
find acceptance with the king than any-  
thing Daniel might say. Their utter  
despair, their hopeless agony of grief,  
only brought out into bold relief the  
power of God as seen in his servant  
Daniel. We have therefore to notice  
that while the destiny of all the great  
world-powers is revealed to the king of  
Babylon, yet the interpretation of it is  
left wholly to God's servant, Daniel.  
We are not therefore left in the dark as  
to its meaning, but have on the contrary  
an inspired explanation of its various  
features.

In the third place, I wish you to ob-  
serve the subject of the dream itself.  
Nebuchadnezzar saw a “great image,”  
the form of which was “terrible.” We  
are not told its dimensions, only that  
the whole image was “great.” In  
Assyria, Chaldea and Egypt, people  
were accustomed to colossal figures.  
Their remains meet us everywhere in  
these countries at the present day, and  
therefore so far as the figure was con-  
cerned it would not startle the monarch,  
but both its dimensions and material  
were so remarkable, that the king felt  
at once there was something in it which  
was most important for him to know.  
In the next place, observe—it was the  
figure of a man. It was to show man,  
and man's power as against God; man's  
kingdom, as compared with that of God;  
to show the history of man down to the  
end of time, and the final establishment  
of the Redeemer's kingdom in right-  
eousness and true glory. Here follows  
the description of the image itself:—  
“This image's head was of fine gold,  
his breast and his arms of silver, his  
belly and his thighs of brass, his legs of  
iron, his feet part of iron and part of  
clay. Out wentest till that a stone was  
cut out without hands which smote the

image upon his feet that were of iron  
and clay, and brake them to pieces.  
Then was the iron, the clay, the brass,  
the silver and the gold broken to pieces  
together, and became like the chaff of  
the summer threshing-floor; and the  
wind carried them away, that no place  
was found for them; and the stone that  
smote the image became a great moun-  
tain and filled the whole earth.”

Now to understand the Scriptures  
aright we have no occasion to go beyond  
the limit of the Scriptures themselves.  
The same passage of revealed truth  
which tells us of the authority of holy  
Scriptures, tells us also of its sufficiency:  
“All Scripture is given by inspiration  
of God, and is profitable for doctrine,  
for reproof, for correction, for instruc-  
tion in righteousness; that the man of  
God may be perfect, thoroughly fur-  
nished unto all good works.” Bearing  
this in mind, let us proceed to the inter-  
pretation of the image.

First:—To begin with the head. It  
was expressly said to Nebuchadnezzar  
by Daniel, “Thou art this head of  
gold.” That is, the head represented  
Babylon and its king. At the time  
these words were spoken Babylon was  
supreme. In the language of Daniel,  
“The God of heaven hath given thee a  
kingdom, power, and strength and glory.  
And whosoever the children of men  
dwell, the beasts of the field, and the  
fowls of the heaven, hath he given  
into thine hand, and hath made thee  
ruler over them all.”

Secondly:—The breast and the arms  
were of silver. Nebuchadnezzar was  
told, “After thee shall arise another  
kingdom inferior to thee.” In order  
therefore to find out what kingdom is  
meant by the breast and the arms of  
silver, we have only to find out in the  
word of God what kingdom succeeded  
that of Babylon. Now in 2 Chron. 36:  
20, we read of Nebuchadnezzar, “that  
he had escaped from the sword carried  
he away to Babylon, where they were  
servants to him and his sons until the  
reign of the kingdom of Persia.”  
Again in this very book of Daniel in  
the fifth chapter we are told that the  
explanation of the writing on the wall  
was “Peres”—thy kingdom is divided  
and given to the Medes and Persians.

Third:—The belly and the thighs  
were of brass, and this in the interpre-  
tation is defined to be a third kingdom  
of brass, which shall rule over all the  
earth. Now in the eighth chapter of  
Daniel we are told that the kingdom  
which would succeed that of Medo-  
Persia was that of Greece.

Fourth:—The legs of the image, we  
are told were of iron; the feet part of  
iron and part of clay. The fourth king-  
dom, too, is said to be as strong as iron:  
as “iron shall it break in pieces and  
bruise. Now, we do not find in the  
Old Testament the name of the fourth  
beast, but we do in the New. There  
we are told, that the empire which took  
the place of Greece was Rome. It is  
Augustus Cæsar who issues an order at  
the time of the birth of our Lord, that  
all the world should be taxed. All  
these facts are more than confirmed by  
profane history. It gives a precisely  
similar account of all that took place  
between the times of Nebuchadnezzar  
and the coming of Christ, but I wish to  
show we have the explanation of the  
image independently of profane history  
—not that I wish to disparage the latter  
but exalt the former. We have now  
certain facts before us, and they are the  
following: That the image with its  
changing metals represented (1st) the  
Babylonian kingdom, (2nd) the Medo-  
Persian, (3rd) the Grecian, and (4th)  
the Roman. All these facts rest on the  
authority of the Word of God. Now  
in the next place I wish you to observe  
the deterioration of the metal. First  
we have gold, then silver, then brass,  
then iron and clay. Now this change  
is most significant: let us

SEE WHAT IT TEACHES US.

Of all the Divine interventions in  
judgment which have yet occurred, by  
far the most momentous has been the  
flood. The next will not be until this  
prophecy of which we are now speaking  
is fulfilled, and the kingdom of our  
Lord Jesus Christ is set up in power.  
Now already more than four thousand  
years have rolled away since the  
flood, and yet the second great judg-  
ment has not come because this prophecy  
is not yet fulfilled. Since the flood,  
however, three bodies have been called  
out into positions of corporate privilege  
and responsibility. The first of these  
was Israel. The second that body of  
Gentile nations who are appointed to  
supremacy on the earth during the time  
of Jerusalem's punishment. The third  
is the professing Christian Church. The  
first commenced with the call of Abra-  
ham; the second with the triumphs of  
Nebuchadnezzar over Jerusalem; the  
third commenced at Pentecost. The

histories of all are kept carefully sepa-  
rate in Scripture. Now it is with the  
second of these bodies, namely, the Gen-  
tile power that the prophecies of Daniel  
deal. This second chapter especially  
describes the character of their govern-  
ment. Nebuchadnezzar's government  
was represented by gold. He was abso-  
lutely supreme. He held this authority  
directly from God. No nobles or sub-  
jects shared authority with him. Whom  
he would he slew, and whom he would  
he kept alive. Thus the first king of  
the Gentiles stood responsible to God  
alone. It was, as regarded man, irre-  
sponsible power. “Irresponsible power”  
is a word at which men have long  
learned to tremble. And not without  
reason; for it is an endowment too  
precious, too momentously important in  
its results, for any but a perfect hand  
to hold. If anyone could be found who  
would regard implicitly the will of God  
—who would use all his power for the  
good of others—who should be swayed  
by no principles of selfishness and pride  
—who should love others as himself—  
who should have wisdom to apply the  
principles of God to all the details of  
life,—then nothing could be more de-  
sirable than that power—absolute power  
—should be placed in such a hand; and  
such one has been found. There is One  
who “came into the world, and the world  
was made by him, but the world knew  
him not.” This is he who is worthy of  
supreme power, and he at last will  
wield it. Now as far as Nebuchadnezzar  
was concerned, his empire was gold.  
It resembled God's in this respect—it  
was absolute. The Medo-Persian mon-  
archy arose upon the ruins of the Chal-  
dean. Aristocratic monarchy was the  
form it assumed; the nobles being the  
sustainers and controllers of the crown.  
We see this in the decree which con-  
demned Daniel to the den of lions. The  
nobles proposed the decree, the king  
only made it law. When Darius saw  
what was done, we are told he labored  
hard to save Daniel's life, but he could  
not save him. As regards its  
character, then, it was silver. The third  
monarchy was that of Greece, Alexan-  
der, who built it up, was dependent on  
his generals. The form of the govern-  
ment then was a military oligarchy.  
This form of government is represented  
by brass. A great step in depreciation  
is thus taken. We now come to Rome;  
this is represented by iron, and iron  
mingled with clay. The title Emperor,  
however imposing it may sound to us,  
was originally intended to convey that  
the possessor of the title was the chief  
magistrate of a Republic and not the  
hereditary occupier of a throne. Hence  
he shunned the regal diadem, which was  
a fillet set with pearls, and wore only  
the laurel crown of the victorious gen-  
eral. Thus we see power gradually de-  
teriorating from the irresponsible Nebu-  
chadnezzar to the Republic of Rome, in  
which at last we see clay itself mingled  
with iron—utter weakness by the side  
of giant strength. We have now before  
us a giant image, all made of metal but  
resting on feet (which should of neces-  
sity be of the strongest material to sup-  
port the superincumbent mass) of clay.  
It represented, therefore, a gigantic  
POWER RESTING ON ABSOLUTE WEAKNESS.

It shows us that all the mighty empires  
of man, however strong and almost om-  
nipotent they seem—rest on clay. Their  
foundations are utterly weak, and be-  
fore the presence of the Lord they will  
pass away.

In the next place I would have you  
notice that all these empires form one  
image. Nebuchadnezzar did not see  
the golden head fall off, and the silver  
take its place. It was one compact im-  
age to show us the whole history of Gen-  
tile power. The Medo-Persian succeeds  
the Babylonian, and the Grecian the  
Persian, but they represent the same  
thing—Gentile power. Lastly, before  
the coming of the Stone cut out without  
hands, I wish to remark that the king-  
dom of the fourth empire is spoken of  
in the seventh chapter as being subse-  
quently divided into ten kingdoms,  
which ten kingdoms are undoubtedly  
still future, and therefore we are to wait  
until such times as ten kingdoms are  
found covering the whole extent of the  
ancient Roman Empire alike in east and  
west. In other words we are to expect  
a restoration of the Roman Empire,—  
not of course in its ancient form, but  
as existing in ten great kingdoms, five  
in the west and five in the east, which  
will occupy all the territory of ancient  
Imperial Rome.

We now come to that which possesses  
the most intense interest for the whole  
Church of Christ: “A stone was cut  
out without hands, which smote the im-  
age upon his feet that were of iron and  
clay, and brake them to pieces. Then  
was the iron, the clay, the brass, the  
silver, and the gold broken to pieces to-

gether, and became like the chaff of the  
summer threshing floor; and the wind  
carried them away, that no place was  
found for them; and the stone that  
smote the image became a great moun-  
tain, and filled the whole earth.” Now  
the question is, what does the stone  
symbolize? Some have thought that it  
refers to God's grace, and to the spread  
of the gospel; but surely the words  
will not allow such an interpretation.  
They speak of violence. The stone fell  
on the feet of the image, and the whole  
fabric came down with a crash. The  
mild and gentle diffusion of the gospel  
is never spoken of in Scripture as that  
of a stone falling in violence. We have  
here

A DESCRIPTION OF JUDGMENT.

Now our Lord describes himself under  
the figure of a stone. “Did ye never  
read,” he asks, quoting from 118th  
Psalm, “the stone which the builders  
refused is become the head of the cor-  
ner?” and “whosoever shall fall on this  
stone shall be broken, but on whomso-  
ever it shall fall, it will grind him to  
powder.” The Stone then must be  
taken as a definite appellation of our  
Lord Jesus Christ. We see this from  
Psalm 118: 22, just quoted; in the  
eighth chapter of Isaiah when the  
prophet speaking of our Lord says,  
“He shall be for a sanctuary; but for a  
stone of stumbling and a rock of offence  
to both the houses of Israel.” Again in  
the 28th chapter, “Therefore thus saith  
the Lord God, behold I lay in Zion for  
a foundation a stone, a tried stone, a  
precious corner-stone, a sure founda-  
tion.” Now these passages are after-  
wards quoted by St. Peter as referring  
to our Lord. Now our blessed Lord be-  
ing born into the world at Bethlehem  
cannot be prefigured by the destruction  
of the image for three reasons: First,  
the Roman world was not then in its di-  
vided condition. The toes were not then  
in existence. Second, so far from the  
Church destroying the temporal powers  
of the earth, its members are bidden to  
be subject to every ordinance of man  
for Christ's sake. They are to obey the  
temporal power, not oppose it. Third,  
though the Gospel has now been in the  
world for more than 1800 years, the  
temporal power of man yet remains,  
and therefore it cannot be correct to  
speak of the image as yet broken.  
From all this it follows that

THE STONE HAS NOT YET FALLEN

on the feet of the image, which feet re-  
main to be developed. The Stone is the  
Lord Jesus Christ, and as I before spoke  
of the three corporate bodies which the  
Lord has called into existence, namely,  
Israel, the Gentile power, and the  
Church, I will now speak of Christ as  
the Stone with reference to them indi-  
vidually.

First, then, with reference to Israel.  
In Isaiah 8: 14, 15, we read that “the  
Lord of Hosts would become a Stone of  
stumbling, and for a Rock of offence  
to both the houses of Israel, for a gin and  
for a snare to the inhabitants of Jerusa-  
lem. And many among them shall  
stumble and fall, and be broken and  
snared and taken.” Now we see how  
literally this has been fulfilled. Israel  
did stumble on this Stone. They re-  
jected Christ. The doctrine of the  
cross was too humbling to their pride,  
and therefore, they are to this day suf-  
fering for their rejection of the Redeem-  
er.

We come in the next place to the  
Church. This is built upon the Stone.  
She rests alone on the Lord Jesus  
Christ. “She is built upon the founda-  
tion of the apostles and prophets, Jesus  
Christ himself being the chief corner-  
stone.”

Lastly we come to the Gentile power.  
This will be broken by the Stone. The  
Stone will fall on the feet of the image,  
and will bring down the whole fabric of  
human power with a crash. Observe  
the difference between the Church and  
the image, i. e., between the Church of  
the living God, and human power sepa-  
rate from Christ: the Church is built  
upon this Stone; the image is destroyed  
by it.

WHEN CHRIST COMES AGAIN

it will be to do two things: to catch up  
his saints to meet him in the air, and to  
break down with one tremendous blow  
the whole fabric of unsanctified human  
power. He will destroy everything  
which has set itself against him, and  
from that date he will reign as King of  
kings and Lord of lords. Two reflec-  
tions remain for us:—

First.—Let the children of God be-  
ware where they stand. Do not, by  
mixing with the world, and becoming  
one with it, identify yourselves with the  
image.

THE IMAGE WILL BE DESTROYED.

Your place is to testify to the world  
that the works thereof are evil—to up-

lift Christ—like Daniel, to show the  
power of a living faith in the midst of  
a crooked and perverse world.

Second.—To those who are out of  
Christ I have to say, have you ever re-  
flected what an awful thing it will be to  
meet the Lamb of God in his wrath? Here  
you are to-day living one with the  
image—one with the world in its separa-  
tion from Christ. Now as an ambas-  
sador from Christ I tell you the Lord is  
coming in wrath, and you are unsaved.  
Better that a millstone were cast about  
your neck, and that you were drowned  
in the depths of the sea than that you  
should meet Christ. Down on the  
Egypt of the unsaved, Christ will come;  
no blood of sprinkling will be on their  
doors, and the omission will be death.  
“Behold the Lamb of God which taketh  
away the sin of the world.” “This is  
the will of him that sent me, that every-  
one that seeth the Son and believeth on  
him may have everlasting life, and I will  
raise him up at the last day.”—Montreal  
Witness.

IF I BE IN CHRIST—WHAT  
THEN?

I am safe, whatever this present year  
may bring; nay, my night is far spent,  
my day is at hand. The wilderness is  
nearly traversed; Canaan and Jerusa-  
lem are almost within my view; the  
summits of the everlasting hills are al-  
ready appearing. What manner of  
person, then, ought I to be in all holy  
conversation and godliness, looking for  
and hastening unto the coming of the  
day of God? I must press forward;  
and so much the more as I see the day  
approaching, it greatly behooves me to  
be consistent and heavenly-minded, so  
walking worthy of my calling, and set-  
ting my affections on things above.  
For what have I, who have a crown in  
prospect, a kingdom in reversion, to do  
with the vanities or pleasures of this  
poor passing world? My eye is above;  
my treasure is in heaven; shall not my  
heart be there also? If I am in Christ,  
I must seek to be like him, and to follow  
him more and more closely, as the night  
is hastening to an end, and the day  
about to break. If I am in sorrow, I  
shall call to mind that weeping endur-  
eth but for a night, joy cometh in the  
morning. If I am in comfort, I must  
see that this prosperity which God has  
given me is making me a holier man,  
and a more self-denying worker for him  
who loved me and washed me from my  
sins in his own blood. If I am poor, I  
shall rejoice that my day of wealth is  
just at hand. If I am rich, I shall take  
this gold which my Lord has given me  
and lay it all at his beloved feet. Mine  
must be no half discipleship—no service  
of two masters—no divided heart. The  
night is far spent, the day is at hand.  
What remains of this brief life of mine  
must be given wholly to the Lord.—H.  
Bonar, D. D.

Communications.

Articles not dissented from will not be under-  
stood as necessarily endorsed by the editor. We  
solicit communications on prophetic subjects in-  
spective of any views which we cherish,—cor-  
respondents being responsible for the sentiments  
they advance.

SUNDAY SERVICES IN BOSTON.

REPORTED BY T. J. J.

Sunday, Jan. 7, heard the Rev. A. J.  
Gordon in the Clarendon St. Baptist  
church deliver his second discourse on the  
millennium. The sermon was antici-  
pated by the reading of the 4th chapter  
of Hebrews. Text: Heb. 4: 9, “There  
remaineth therefore a rest to the people  
of God.” The following are the essen-  
tial features of the discourse:—

“That there is to be a rest to the peo-  
ple of God—a long Sabbath (or as it  
is in the original Greek, *sabbatismos*)  
has been the belief of the Christian  
Church for 3,000 years. God was six  
days in making this world. He rested  
on the seventh, and sanctified it. So we  
find him commanding through Moses to  
“sow and reap the ground”—the land  
of Canaan—six years, but the seventh  
year shall be a year of rest (a *sabbatismos*)  
for the land whither ye go to possess it.”  
And also, God declared, “Every seventh  
year shall be a year of release unto you.”  
And every servant, who so desired, was to  
be allowed to “go out free.” Nearly all  
commentators agree that the six trumpets  
mentioned in Revelation have been sounded.  
And we read that at the beginning of the  
thousand years of *sabbatismos*—the mil-  
lennium, Satan shall be bound and cast  
into the bottomless pit. What a relief  
that will be to this Satan-ruled, sin-  
cursed earth! The devil is now the  
task-master of the world. Ministers,  
reformers and philanthropists labor  
night and day, week-days and Sundays,  
in order to do what they can towards  
relieving humanity from the bondage of

Satan. Am I called upon to give a  
temperance lecture? I understand it is  
to enter my protest against those things  
that deprave and enslave the bodies and  
damn the souls of my fellow-men. Am  
I invited to assist in the action of a re-  
lief committee? It is but to help to  
undo some of the burdens that Satan  
has been instrumental in bringing upon  
the human race. But when this enemy  
of all righteousness, the opposer of  
every good and godly thing, is “cast into  
the bottomless pit and a seal set upon  
it,” and he shall go out to deceive the  
nations no more [till the thousand years  
be finished], then I tell you, the people  
of God will have such a sweet rest as  
they have never dreamed of,—not for a  
week, or a month, or a year, but for ten  
centuries.

“This world is now groaning in bitter  
travail. Sin, corruption, deceit, vice  
and crime of every kind abound on ev-  
ery hand. Jesus in his first sermon de-  
clared: ‘Blessed are the meek: for  
they shall inherit the earth.’ And when  
the Bible says *earth*, I understand it  
means this very earth on which we stand.  
Man and earth are strangely alike in  
one respect—they both have two bap-  
tisms. Man—a Christian man—is bap-  
tized with water and with fire (the Holy  
Ghost); and the earth has been baptized  
with water and will next be purified by  
fire. ‘For the earth and the things that  
are therein shall be burned up.’ But  
when we are told that ‘the meek shall  
inherit the earth,’ we see plainly that it  
refers to some other order of things  
than what exists at present. For *now*  
the earth is *not* inherited by the meek—  
but rather by the un-meek—the opposers  
of God and enemies of the Lord Jesus  
Christ.

“The Old Testament dispensation was  
typical of the new dispensation. Moses  
was ordered to have ‘silver trumpets for  
the calling of the assembly.’ And the  
word of God plainly informs us that  
Christ shall descend from heaven and  
come to this earth ‘with the voice of  
the archangel and with the trump of  
God.’ ‘For the trumpet shall sound and  
the dead shall awake.’ Earth mourns  
and languishes—waiting for the *sabbat-  
ismos* of the burden-lifting decade of  
centuries known as the millennium.  
The poet Cowper grasps the idea and  
thus beautifully expresses it:

“The groans of nature in this nether world,  
Which men have heard for ages—have an end—  
Foretold by prophets, and by poets sung,  
Whose fire was kindled at the prophet's lamp.  
The time of rest—the promised Sabbath comes,  
Six thousand years of sorrow have well-nigh  
Fulfilled their tardy and disastrous course  
Over a sinful world; and what remains  
Of this tempestuous state of human things  
Is merely as the working of a sea,  
Before a calm—that rocks itself to rest.”

“In Rev. 20: 6 we read: ‘Blessed and  
holy is he that hath part in the first  
resurrection: on such the second death  
shall have no power, but they shall be  
priests of God and of Christ, and shall  
reign with him a thousand years.’ No  
sorrow, no pain, no trouble, no heart-  
ache. But all bliss, joy and happiness  
supreme. Our bodies ‘made like unto  
His glorious body’—clear, free from  
sickness and endowed with eternal  
youth. No temptation—because the  
tempter himself will be ‘cast into the  
bottomless pit;’ and after this earth is  
restored to its pristine glory and Edenic  
beauty, ‘there will be no more curse.’  
Instead of the thorn shall spring up the  
myrtle tree; the desert shall rejoice  
and blossom as the rose, and ‘all the  
trees of the field shall clap their hands.’  
The lamb and the lion shall lie down  
together, and a little child shall lead  
them; and nothing shall hurt nor de-  
stroy in all God's holy mountain: for  
the whole earth shall be filled with the  
glory of the Lord as the waters cover  
the sea.”

“TIME OF THE LORD'S PRE-  
SENCE.”

(Review of Dr. Warren continued from Herald of  
Jan. 10th.)

It is very evident that the editor of  
the *Mirror* does not take in the full  
import of the transfiguration scene.  
“Nothing,” he says, “can be more in-  
congruous than the idea that they should  
be permitted to witness a change in his  
personal appearance which would con-  
tinue but an hour or two, and which  
they must be careful not to tell of.  
How absurd to call this a rewarding of  
every man according to his works!”  
“Absurd,” truly, if claimed that the  
“reward” was given on that occasion.  
“Absurd” also, as claimed—that Jesus  
came in his glory, with the holy angels  
and rewarded every man according to  
his works, when the Romans destroyed  
Jerusalem!

The editor makes no reference to  
Peter's application of the wondrous  
scene on the mount. He would find no  
help there. How confirmatory it was



of their faith is clearly shown in Peter's language. He considered it something more than a brief change in Christ's person. "We were eye-witnesses of his majesty" (his royal glory) when "he received of the Father honor and glory." He heard "a voice from the excellent glory, saying, This is my beloved Son." Here was a miniature representation of the kingdom: the Son of man glorified; two of the saints glorified—Moses a representative of the saints who die, and are raised glorified, and Elijah of those who, remaining unto the coming of the Lord, are translated, that they die not; both classes changed and made glorious like unto Christ.

It is needful to pass over much said by the editor, as proof to him, that the *parousia* took place "in that generation." He quotes some important testimony from various writers, in connection with those texts referring to the proximity of the coming of Christ, but they fail to confirm his view of that event. Van Oosterzee says: "All the apostolic exhortations and consolations are so clearly connected with the prospect of the personal return of the Lord, that whoever contradicts this last theory takes away the roof and cornice from the structure of the apostolic theology."

Does not our editor thus take away the roof and cornice when he "contradicts—the personal return of the Lord?"

"All the writers of the New Testament consider Christ's advent as near; in fact the whole doctrine would not have the slightest significance unless the longing after the second coming of Christ were each moment alive, and therefore continually deemed possible."

OLSHAUSEN.

"Certainly the apostles do all of them express often enough the expectation of the coming as near,—a living hope, and longing expectation."—AUBERLEN, in *Lange's Com.* 1 Thess. 4: 17.

And so, reasoning from the many texts cited which speak of that coming as "at hand"—"drawing nigh," etc., and quoting from learned men who believed that the apostles expected the Lord's return speedily, Dr. Warren goes on to say: "There can be but one reasonable conclusion from these facts. For the apostles were inspired men, expressly commissioned to teach what they had received from the Lord. The language we have cited from them was written under the guidance of the Holy Ghost, who was promised to 'teach them all things, and bring all things to their remembrance whatsoever he had said unto them.' If they, so taught and so guided, understood that the *parousia* was at hand, then we must so understand it, or relinquish the belief of their inspiration altogether."

That the apostles were guided by the Spirit so that they were able to remember all things whatsoever their divine Lord had said unto them, there can be no doubt. That they fully understood "the times and seasons" connected with some of the sayings of Christ, is a matter of doubt. He had himself told them that these were not for them to know—they were in the Father's own power—he only possessed the knowledge. Those "times and seasons" relating to the establishment of the kingdom were to be closed and sealed up even unto the time of the end (Dan. 12: 9).

That the church might ever be in a waiting, watching, expectant attitude, from the apostolic age on to the coming again, the time of that event was wisely hidden. "Watch, for ye know not when the time is," is a command imperative to the end.

The remarks of Olshausen on this point we do not consider "reprehensible" though Mr. Warren does. "Had the Redeemer intended to say, that his coming was yet very far distant, such a statement would have entirely destroyed the ethical import of the prophecy, viz., the incitement to watchfulness which it was designed to produce; and if, on the other hand, he had so expressed himself as to say nothing at all about the time when these things would come to pass, this total silence would have been no less paralyzing in its influence. But the representation given by the Lord was so framed as to act in a twofold way, first to keep before the mind the constant possibility of his coming, and secondly to show the impossibility of fixing upon a precise period."

Mr. Warren, who can compress all of those grand prophecies and thrilling descriptions of the coming of Christ with its attendant scenes, within the limits of the ten existing generations, starts back with holy horror at such language as we have quoted:—"That is to say, neither silence nor the exact truth, would have had the least 'ethical influence' so our Lord purposely used ambiguous and misleading words for the sake of inciting his disciples to watchfulness! What, we cannot help asking, must be the stratagems of theory which makes necessary so shocking an invention as this!"

Did not our Lord speak "ambiguously," and was he not misapprehended by the Jews when he said, "Destroy this temple and in three days I will raise it again?" Did they not use his words perversely against him? One witness at his trial testified: "This fellow said, I am able to destroy the temple of God, and to build it in three days." And when they railed on him as he hung on the cross, they said: "Thou that destroyest the temple and buildest it in three days, save thyself." Did he not speak "ambiguously"

when he said as he taught in the synagogue at Capernaum, "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you?" It produced a strife among the Jews, who said, "How can this man give us flesh to eat?" and even many of his disciples murmured, "This is a hard saying," and followed him no more.

Did he not speak "ambiguously" when in reply to Peter's question respecting John, Christ replied: "If I will that he tarry till I come, what is that to thee?" The saying went abroad that John would not die, and Mr. Warren accepts it as proof that that disciple did tarry until Christ came, yet Jesus did not say that "he shall not die, but, if I will that he tarry, etc."

The exegesis which applies the Saviour's teachings in the 24th and 25th of Matthew to two great events—the destruction of Jerusalem and the coming of the Lord, he pronounces "unsatisfactory," and says "they dishonor the word of God."

He closes this article thus:—"In the present case it is enough to say that neither our Lord nor his apostles ever speak of but one *parousia*, and never assign any other time for it, primary or secondary, than that existing generation. If there is to be another, to occur at some distant future, that fact must be gathered from some other source than their recorded words."

M. D. W.

## The Herald.

BOSTON, WEDNESDAY, JAN. 24, 1877.

J. M. ORROCK, EDITOR.

J. PEARSON, JR., } Committee of  
H. CANFIELD, } Publication.  
C. CUNNINGHAM, }

### PLEASE TAKE NOTICE.

Will each subscriber be kind enough to look at the date opposite his name on the paper or wrapper, and if not paid to Jan. 1, 1877, he will confer a favor by forwarding the subscription immediately.

Any person wishing the direction of his paper changed should give the name of the place where he has been sent, as well as the name of the place where he wishes it to be sent. Our list is kept by towns, and it is important that the above directions be complied with. Give the name of the state as well as of the post-office.

Address all business letters, and make postal money orders payable to JOHN M. ORROCK, 47 Westward St., Boston, Mass.

As these letters will be opened and attended to by the Business Agent, those containing articles for publication, or designed only for the Editor, should have manuscript or personal written on the face of the envelope.

For terms see last page.

THE SERMON OF CANON BALDWIN of Montreal which we publish this week will be read with interest by many. With the exception of one point it gives substantially the views which have been advocated in the *Herald* from the first. That exception is the *future* development of Rome "divided" into ten kingdoms, with the brief reign of a personal Antichrist.—We agree with the Rev. T. R. BIRKS, M. A., in his "Four Prophetic Empires," that in the image "all is one unbroken, gradual succession," and "since the state of Europe for twelve centuries past cannot answer to the legs or feet of iron, it must answer to the toes of the image, and the ten kings have therefore appeared long ago;" and "if they have risen, the little horn has appeared also, and the Roman papacy is the only power which can fulfil the emblem."

COL. ROWLANDSON, of Bournemouth, England, in an address delivered not long since, is reported in one of our British exchanges as putting the doctrine that the Lord is now emphatically "at hand," in this practical way: "Be not over much grieved, or over much elated, about any mere earthly matter; but let this be the test of our every thought, word, and action, our daily employments, pursuits, and associations—How should I like the Lord Jesus to come and find me so engaged? 'What doest thou here, Elijah?' How, in this company; reading that book; cherishing this intimacy?"

MESSIAH'S HERALD makes a fine gift to a friend. It not only lasts the year round—making fresh, warm, cheerful visits every week,—but it can be made useful much longer, as it is not like a daily, political paper which loses its value by soon getting out of date. In fifty-one numbers as much of the best reading matter is given for \$2.25 as would cost many dollars if put in a book form.

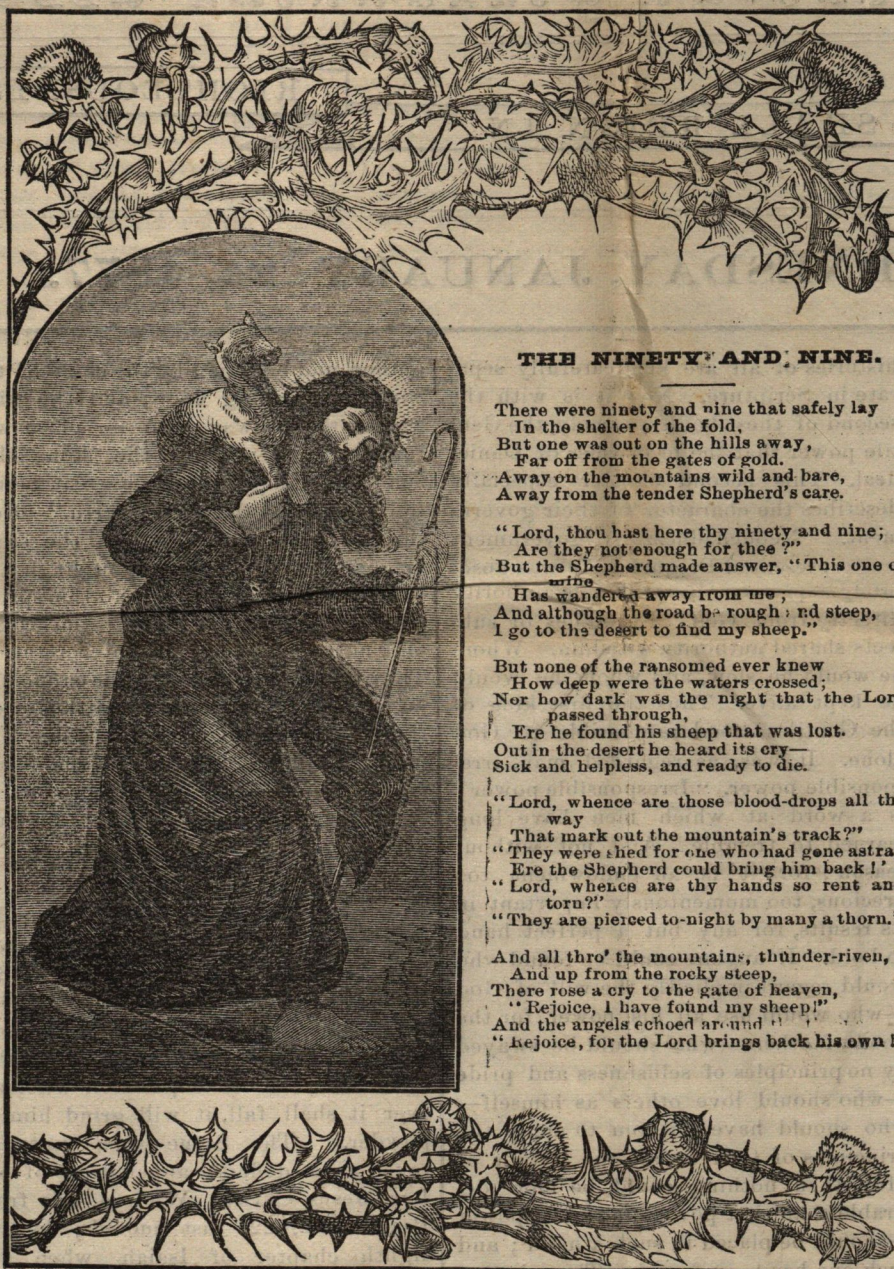
A BROTHER in Philadelphia paid for the *Herald* some time ago for a minister of his acquaintance who, he had no doubt, would appreciate it; and now that that minister concludes to pay for it himself, saying: "I cannot do without it; it is a grand paper, full every week with the richest food," the brother decides to send it to another preacher—a young man who has "gone to a benighted region"—feeling assured that it will do him good also. Such investments will tell well on eternity.

ELDER SHEPHERD, writing to the office on business, from Lisbon, N. H., Jan. 17th, says: "We observed the Week of Prayer in connection with the Methodists—holding meetings alternately in the two churches. The result has been a blessing from the Lord, in the reviving of quite a number of souls; and we are praying to see greater things yet, as 'nothing is too hard for the Lord.' This is encouraging. We are to 'account the long suffering of our Lord salvation' (2 Pet. 3: 15). If he delays to come it is because there are souls to be saved, and we should labor to that end."

## Notes and Quotations,

ILLUSTRATIVE OF  
PSALM XXIII.

Continued.



### THE NINETY AND NINE.

There were ninety and nine that safely lay  
In the shelter of the fold,  
But one was out on the hills away,  
Far off from the gates of gold,  
Away from the mountains wild and bare,  
Away from the tender Shepherd's care.

"Lord, thou hast here thy ninety and nine;  
Are they not enough for thee?"  
But the Shepherd made answer, "This one of mine."

Has wandered away from me,  
And although the road be rough and steep,  
I go to the desert to find my sheep."

But none of the ransomed ever knew  
How deep were the waters crossed;  
Nor how dark was the night that the Lord  
Passed through,  
Ere he found his sheep that was lost.  
Out in the desert he heard its cry:  
Sick and helpless, and ready to die.

"Lord, whence are those blood-drops all the way?  
That mark out the mountain's track?"  
"They were shed for one who had gone astray  
Ere the Shepherd could bring him back!"

"Lord, whence are thy hands so rent and torn?"  
"They are pierced to-night by many a thorn."

And all thro' the mountains, thunder-riven,  
And up from the rocky steep,  
There rose a cry to the gates of heaven,  
"Rejoice, I have found my sheep!"  
And the angels echoed round,  
"Rejoice, for the Lord brings back his own!"

This famous hymn of "The Lost Sheep," suggested by our Lord's parable, Luke 15: 3-7, is said to have originally appeared in the corner of an American newspaper, from the pen of Miss E. C. Clephane, of Scotland. When Mr. Ira D. Sankey was among the Scottish Highlands, "he tried to find some hymn suited to the pastoral tastes of his auditors, who were mainly shepherds. He discovered these lines in *The Rock*, an evangelical newspaper, and adapted them to a wild, plaintive air. They soon sung themselves into the hearts, not only of rustic Highlanders, but of lords and ladies of fastidious London." They have become just as popular in this country; and Mr. Sankey keeps on singing them, with the firm conviction that they will yet be "a voice of mercy to many a lost sheep." Soon after the meetings began in the Tabernacle in Chicago he remarked, when about to sing the hymn, "Three weeks ago we were holding some meetings at Northfield, Mass., and after the services a gentleman said with deep emotion: 'When you were here last year I did not believe in religion and would not go to your meetings. But one evening when the church was too small to hold the people the meeting was held in the open air. I was sitting under the porch of my house, and a line of that song was wafted to me on that still air of the evening: "Rejoice for the Lord brings back his own." I began to feel the force of the truth that the good Shepherd was looking after me, and now I with my family belong to this church.'"

### THE SHEPHERD'S DEATH NEEDED.

The natural man is often as sorely perplexed to know what to do "with Jesus who is called Christ" as was Pilate. He cannot in the light of history deny his existence on earth about eighteen hundred years ago, but who he was, and why he was here troubles him. An attempt is often made to quiet conscience with the thought that he was a good but mistaken man, or that he came to express God's love and character by setting an example worthy of imitation; but from the truth that stands out in living characters on the pages of inspiration, that He came down from heaven as "the good Shepherd" to "give his life for the sheep"—to die, "the Just for the unjust," that he might bring us to God—"to bear our sins in his own body on the tree,"—from this the natural, proud heart revolts. Bishop Cheney, in one of Mr. Moody's meetings in Chicago, a few weeks ago, remarked: "You have no idea how persistently this doctrine is attacked in certain quarters, and what efforts are made to keep young people from believing in Jesus Christ as the substitute who died for sinners. The other day five young ladies came to me, bright, intelligent girls, every one of them in trouble over this question. They had been taught that Christ is their teacher and example, and this is all; and they came to me and said: 'How shall we get into this way of believing that Jesus died to save us from our sins?' I said to them: 'I shall give you no books on the atonement, but I want you to go home and read the fifty-third chapter of Isaiah. Remember that it was written six hundred years before Christ was born; read it over and over, and over again, and pray to the Holy Spirit to help you understand it.'"

It is true that "religion begins with a man knowing himself, and ends with his knowing God." Like the poor prodigal, he must "come to himself" before he comes to his Father. This is well illustrated by the experience of Deacon Downs, thus related in the *Christian Weekly*:

"When I was a young man," said he, "telling the story to me, 'I was, or thought I was, a great skeptic. I was thoroughly posted in skeptical literature, and thought I could tackle any divine on theology; did tackle them, too, pretty often, and was always pretty well satisfied with the result. One day I went to hear Dr. B. preach. There was an inquiry-meeting after church. I stayed; I was not altogether easy or comfortable, and I flattered myself that I really wanted to be a Christian, but that the creed was in my way. When Dr. B. came to me with the inquiry, 'Well, young man, what can I do for you?' I stated my difficulty at once."

"I would like to be a Christian, doctor," said I, "but I can't accept your doctrine of the atonement. I can't see how one man can suffer for another, or how there is either justice or mercy in punishing the innocent for the guilty."

"There is something a great deal more important for you, young man, than to understand the atonement," said the doctor.

"How is that?" said I; "I thought the atonement was the fundamental doctrine of the church."

"So it is," said the doctor, "but life is more important than any doctrine. 'Thou shalt love the Lord thy God with all thy heart, and soul, and strength.' Do you do that?"

"N-no," said I.

"Thou shalt love thy neighbor as thyself," as *thyselt*," repeated the doctor, with emphasis. "Do you do that?"

"N-no," said I.

"Very well," said the doctor, "begin—change your life, change your heart; stop living for yourself; live for God and humanity."

"But Christians don't do that," said I.

"Never you mind the Christians," said the doctor. "Take care of yourself. My word for it, you won't give the experiment a fair trial for a week, without coming to the conclusion that you need an atoning Saviour, an inspired Bible, and a divine living power working in your heart and life, revolutionizing the one and remodeling the other."

"It was the first argument," said the deacon, when he told me this story, "that I ever met for which I had no answer. I did try the experiment, and I have never had any difficulty about the atonement since."

### THE TRUE SHEPHERD.

I was wandering and weary,  
When my Saviour came unto me;  
For the ways of sin grew dreary,  
But life began to dawn,  
And the world had ceased to woo me,  
And I thought I heard him say,  
As he came along his way,  
O foolish souls! come near me,  
My sheep should never fear me;  
I am the Shepherd true.

At last I stopped to listen;  
His voice could not deceive me!  
I saw his kind eye gladden,  
So anxious to relieve me,  
And I thought I heard him say,  
As he went along his way,  
O dying souls! come near me,  
My sheep should never fear me;  
I am the Shepherd true.

He took me on his shoulder,  
And tenderly he kissed me;  
He bade my love be bolder,  
And said how he had missed me;  
And I'm sure I heard him say,  
As he went along his way,  
O precious souls! come near me,  
My sheep should never fear me;  
I am the Shepherd true.

Strange gladness seemed to move him,  
Whenever I did better;  
And he coaxed me so to love him,  
As if he was my debtor.  
And I always heard him say,  
As he went along his way,  
O precious souls! come near me,  
My sheep should never fear me;  
I am the Shepherd true.

I thought his love would weaken,  
As more and more he knew me,  
But it burneth like a beacon,  
And its light and heat go through me.  
And I ever hear him say,  
As he goes along his way,  
O foolish souls! come near me,  
My sheep should never fear me;  
I am the Shepherd true.

—F. W. FABER.

### BISHOP BEDELL ON THE AP- PROACH OF THE END.

From the *Standard of the Cross*, of Jan. 6th, the organ of the Episcopal Church in Ohio, we clip the following, hoping a fuller statement of the Bishop's views may be given through the press shortly. Preaching in Trinity Church, Cleveland, on "the faithfulness of the age as an argument for the near approach of the end of this dispensation, and the coming of Christ," he is reported to have said:—

"It is a coincidence, that I am privileged to stand on the closing day of the Centennial Year, in the same pulpit where, together, we greeted its first day. It has been a year of vicissitudes and portents that make of it an era."

"During the year has occurred that notable gathering of all the older nations to the home of the youngest, for a comparison of their progress in those arts which produce material prosperity. No thoughtful Christian could walk amongst the evidences of the triumph of mind, in that marvellous exhibition, without realizing the grandeur of the Divine Intelligence: the Mind out of which these minds sprung; the infinite Science, and illimitable Ingenuity, the eternal Beauty, of which all these were expressions. A wise observer long ago said concerning such manifestations of human thought and work—these are parts of his way—our God, the source of all wisdom, harmony, beauty, art, and enjoyment."

"During this year, all political horizons have been overcast. Among ourselves an unprecedented conjunction of elements of political excitement has strained our system, whilst pecuniary embarrassments adding to the discords have tested the patience and nerve of every man. In Europe, Asia, and Africa, to-day, has commenced a conflict of religions and policies, which it needs no prophet to affirm, can have no solution but in an inevitable appeal to arms."

"During this year have occurred disasters by flood and tempest and fire, enough to startle the stoutest heart. And now, at the close of it, close to our own doors, and entering into our own hearts, an appalling calamity, in which flood, and storm, and fire have together reaped a harvest of death and woe. And our church in this city is thereby probably bereft of one of its most able and conscientious pastors. There is scarcely a hope left, that our brother, the rector of Grace Church, Dr. Washburn, has not perished in this awful catastrophe, and a devoted Parish and a sympathizing Church mourn together. And yet, in such a year there have been men who have said there is no God; and more than one man of learning who has publicly affirmed that no faith is to be placed in the providence of God. In such an age, and at such an hour, amidst such portents and calamities, to be left without a providence! These thoughts lead to and emphasize the text—'When the Son of man cometh, shall he find faith on the earth?'"

### WHO WAS ROUSE?

In the *Herald* of Jan. 3rd we gave Rouse's paraphrase of PSALM XXIII, with which the Scotch are so familiar. We have since met with the following sketch of LORD ROUSE, which we have reason to believe is reliable, and which shows him not to have been a Scotchman, nor yet a clergyman:—

"Mr. Francis Rouse was an English gentleman, a native of Devonshire, and youngest son of Sir Anthony Rouse, Knight. He was educated in Oxford, where he took the degree of B. A., in 1591. He early appeared as an author in opposition to the Armenian doctrines and high church principles of some of the more popular of the Court divines; and in 1627, then an active and prominent member of Parliament, he, before the House of Commons impeached Dr. Marbury, a celebrated partisan of Archbishop Laud, of maintaining principles subversive of civil and religious government, and procured his conviction and punishment. As the Parliament was not suffered to meet during

the subsequent twelve years, Mr. Rouse employed his time in preparing his version of the Book of Psalms. At the meeting of what was called the Long Parliament, in November, 1640, he was one of the representatives for the borough of Truro, in the county of Cornwall, and very soon appeared as the intrepid opponent of Laud and his party, and the zealous advocate of civil liberty. He now published his version of the Psalms. When the Westminster Assembly of divines met in the year 1643, Mr. Rouse was one of the lay assessors nominated to sit as members by the English Parliament. Though originally a Presbyterian, he joined the independent and republican party, after the execution of the king. He was a member of the select Parliament which Cromwell assembled in 1653, and was chosen its speaker. He was also one of Cromwell's council of State. In 1657, he was made a member of his House of Peers, under the title of Lord Rouse, and about the same time Provost of Eton college. He died at Acton, near London, January 7, 1659, and was buried at Eton. He was a learned and religious man, fearless in his opposition to error, and zealous for everything which he conceived to be for the interest of the Gospel. During the later years of his life, he enjoyed the high satisfaction of seeing his version of the Psalms in very general use in England, and of knowing that it was universally adopted by the Church of Scotland, and that the pious and devout of an entire kingdom were daily employing its strains in their public and domestic worship."

### WOMAN'S MISSIONARY AID SOCIETY.

The officers of the Society for the present year are, Miss H. B. Watt, President; Mrs. L. Osler, Vice-President; Mrs. M. S. Brown, Treasurer (all of Providence, R. I.), and Mrs. L. D. Wheeler, of Newburyport, Mass., Secretary. The Treasurer's report has just come to hand, and we join her in asking that the friends of the cause respond promptly and liberally to the call for aid in the Mission work.

Bro. Orrock:—Enclosed is the report of the Woman's Missionary Aid Society for the quarter ending in November, 1876:

RECEIPTS.  
Sister H. A. Duffell, Fitch Bay, P. Q. 1.00  
Providence (by sister Angell) 137  
\$24.17

Of the amount collected in Providence \$18.00 was in the form of annual or quarterly subscriptions, and \$5.17 from the Missionary Boxes of the Sunday School.

I have waited until this late hour hoping (vainly, it seems), for returns from other places. Is it possible, my sisters of other places, that God is so withholding his bounty from you that you can spare nothing for this cause? While recognizing the fact that the times are peculiar, and God's requirements never exceed ability, let us prayerfully examine and see if we may not yet do something for this cause. Only two cents per week, my sisters. At any rate give us many prayers. Our Master is abundantly able, and the promise to the Woman's Missionary Aid Society is, "Ask and ye shall receive."

MARY S. BROWN.  
Providence, R. I., Jan. 10, 1877.

### Correspondence.

"Thou that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon his name."

### READING THE BIBLE.

Bro. Orrock:—While Sister Harley is waiting for "an appropriate verse," from you, in addition to her selection of poetry on "Reading the Bible," perhaps she would accept this from brother Buckley, till she gets a better:—

With honest heart the Bible should be read,  
And not a word against its truth be said;  
It should be read the will of God to know,  
With heart disposed the will of God to do;  
It should be read with diligence and care,  
And with a firm, confiding faith and prayer;  
It should be read with eyes to see the light,  
With heart to shun the wrong, and choose the right.

—TOWNVILLE, Pa.

### LETTER FROM ENGLAND.

[The writer of the following was for many years agent for the *Herald* in England, and is now an octogenarian—being about 82 years old. He seems to be hopefully waiting for the return of the Master.—ED.]

My Christian Brother:—It is truly lamentable and astonishing to behold the apathy and indifference which, in these "perilous times" of the last days the second advent of our Lord Jesus Christ is regarded, not only by the world but also by those who profess, and call themselves Christians; nor is it less remarkable that very many preachers, of all denominations, who esteem themselves to be ministers of the gospel proclaimed by Jesus Christ and his apostles, ignore that proclamation which, according to the Scriptures is literally "the doctrine of Christ"—the glad tidings he was sent to preach to fallen man; moreover, that this last dispensation is verily "the acceptable year of the Lord" (Isa. 61: 2; Luke 4: 19), as it is written, "Behold now is the accepted time, behold now is the day of salvation" (2 Cor. 6: 2), notwithstanding, this sacred truth is commonly construed as applicable also to the preceding dispensations, concerning the first of which it is declared, "those times of ignorance God winked at," or overlooked (Acts 17: 30), and of the following, that "the law made nothing perfect but the bringing in of a better hope did" (Heb. 7: 19).

Momentous events have for some time past been transpiring throughout Christendom,—events that mark, peculiarly, the fulfilment of the scriptural prophecies beyond all preceding ages. For instance, the multitudes of persons "running to and fro" by means of steam conveyance on sea and land, for "in the day of the Lord's preparation the chariots shall seem like flaming torches, they shall run like the lightnings" (Nahum 2: 3, 4), yea "many shall run to and fro, and knowledge shall be increased" (Dan. 12: 4). This alludes to secular knowledge, and not (as commonly expounded by many ecclesiastics) to the glorious time when "the earth shall be full of the knowledge of the Lord" (Isa. 11: 9). But, alas! such "blind leaders of the blind" are ripening the sad time when "darkness shall cover the earth, and gross darkness the people" (Isa. 60: 2). Moreover the word of God is now literally fulfilled against "the mother of Harlots," by "the ten horns," or kingdoms, hitherto her actual allies. God has put it into their hearts to "hate the whore, and make her desolate and naked, and eat her flesh, and burn her with fire" (Rev. 17), and thus finally destroy the secular power of one, whom history describes as "the mistress of the world." Nor is it to be denied that "the spirit of Antichrist" (otherwise, adversary to Christ) is now fully revealed in the threefold character of Rationalism, Ritualism, and Romanism. Compare 2 Peter 2: 1, 2 with 1 John 4: 3; 2 Thess. 2: 6-8 and Rev. 16: 13. Neither should we fail to heed the predictions of the "perilous times" of these last days, as particularized by the apostle (2 Tim. 3: 1-5), whilst standing on our watch-tower as the watchmen in Zion, "waiting for the coming of our Lord Jesus Christ" (1 Cor. 1: 7). Verily, "blessed are all they who wait for him" (Isa. 30: 18). Yours faithfully, in the "blessed hope" of immortality, R. ROBERTSON.

### BOOKS FOR SALE.

Dear Bro. Orrock:—You will oblige me, if it is consistent with the business principles of the *Herald*, if you will insert the enclosed list once or twice in our paper. Some of its readers may desire to obtain the books mentioned at the low price at which I offer them. I will send, postpaid, to any address, the following:—

Bagger's Large print Greek Testament, \$3.00.  
Bagger's Treasury of Scriptural Knowledge (500,000 references), 800 pp., \$3.00.  
Daniel's Spiritualism Against Christianity, \$2.00.  
Buck's Theological Dictionary, \$1.00.  
Judge Joel Jones' "Notes on Scripture," \$3.00.  
C. S. CARMELI, 917 Market St., Philadelphia, Pa.

I have in my possession a work entitled "Immortality vs. Annihilation, or an Inquiry concerning the Nature and Destiny of the human soul." It was written by Rev. William Jackson of the Wesleyan Methodist church. It is a neat little volume of 250 pages, in good type, and is an able and clear refutation of the errors of the materialistic philosophy. I wish that it might have a wide circulation. I will send a copy to any address on receipt of 50 cts. postpaid. Address, A. L. BRAND, Princeton, P. Q., Canada.

### THAT BAPTIST MINISTERS' MEETING.

To the Editor of "Messiah's Herald," Dear Brother:—In your issue of Jan. 3rd is a detailed report of a "discussion of the millennium," in the *Preachers' Meeting of the Baptists*, in which my statements are represented. A friend of mine,—nay, two friends, have called my attention to this report, knowing that it misrepresents my views on the subject of the second coming of our Lord, and have suggested that a correction might be for the interest of truth.

I have not the pleasure of an acquaintance with the brother who reported my statements, and cannot form any opinion of his motives, or advantages for making a correct representation. But I was shocked when I read his representations of my remarks. They put me in a false light. I have been, and have been known as a "pre-millennialist" for more than thirty years, have often preached the personal coming of Christ to the several congregations which I have served, and with all the earnestness I possess, and to the great satisfaction and comfort of many of my people, including many Adventists. This part I alluded to in the meeting, for the purpose of encouraging younger brethren to preach on this all-important gospel subject.

I did not say, "As to the time I have nothing to do whatever." But I did say, that of that day and that hour I had no knowledge, and that I believed this blessed doctrine had been greatly prejudiced, and its power had been often destroyed, by the unauthorized and forbidden attempts of some to fix the precise time for the advent. To illustrate this I cited the sad case to which your reporter alludes, but very imperfectly represents. I recited the case with no feeling of merriment. I heard no "roar of laughter," and I seriously doubt the truth of the four inferences which your reporter gives as the result of my remarks.

I have read with sadness the last two paragraphs of this report. Permit me to refer to Rom. 14: 10; 1 Cor. 4: 3-5, and to ask your correspondent, if the cause which he is so anxious to serve is likely to be served by such judgments? I testify that he misrepresents his brethren. Is it not better for us to accept Paul's word, "Wherefore we have already attained, let us walk by the same rule, let us mind the same thing?" If brethren



ren have more light than I have, pray do not deny the light which I may have, lest I be discouraged or vexed, and they fail to draw me into the full-orbed day. Yours, in the hope of the Saviour's appearing.

Geo. W. Bosworth.  
Haverhill, Mass., Jan. 12.

We insert the above with pleasure, as we have no other desire than to publish facts and advance the truth. We are well acquainted with "the brother who reported," and know him to be like-minded; but he is naturally disposed to state things positively and strongly. We attended the meeting referred to, and heard Dr. Bosworth's remarks (though at the time we did not know who he was), but never suspected he was a pre-millennialist! That there was an audible smile (at one point in his address we feel quite sure, though he might have been so absorbed in his subject as not to be aware of it. Our impression was, that he believed in the future personal coming of Christ, and had so preached to his own comfort and that of others, but whether that coming was pre-millennial or post-millennial, at hand or afar off, he did not know. We hope that next time our brother has a chance to speak on the subject he will commit himself so fully that others beside intimate friends, or regular members of his congregation, will know him to be a pre-millennialist, and interested in looking for the Saviour's appearing.—Ed.

#### AN ADDRESS WANTED.

Dear Bro.:—Would you ask through the *Herald* the brother in Princeton, Mass., who sent the money for a set of the photographs, to send me his address again, as I have lost the other? Yours truly,  
T. H. BLAIR.  
Franklin, Mass.

#### LETTER FROM SISTER HARLEY.

Dear Bro. Orrock:—The words "take heed," "remember," "beware," and "watch," have been impressed upon my mind of late with unusual force—for go where I will I find people so engrossed with serving and "cares of this life" that there seems hardly time or place to hold much Christian converse, fellowship in spirit, or communion with God. It is hurry and drive to serve the supposed personal wants of the body, while there seems to be little room for spiritual things. The minds of very many good people seem so diverted with outward things and the love of many waxes so cold, that the ways of Zion mourn and few have an ear to hear what the Spirit of God says unto the churches. I feel the lack in my own experience, and do not get the clearness of heavenly light and love because the mind is more or less divided and looks at things seen and temporal, which bewilder and weaken the heavenly vision. O, to realize the baptism necessary to rise above the things of time and sense and center more really on eternal things! Why is it that people have so much care, toil and anxiety about this short, fleeting life and give so little time and attention to that life which is to endure forever? Is it from lack of genuine faith and love? May the Lord increase true faith in the hearts of his children, so that the best of all their powers shall be actively employed for God and his church,—knowing that "godliness is profitable to all things."

I have recently been interested in reading of the wanderings of the children of Israel, and am struck with the earnestness of Moses, the servant of God, in his instructions to them. Oh the suffering that results from rebellion against God! To know him and his wonderful dealings with them, and yet turn again to the worship of idols—how marvelous! we are ready to exclaim. But are not they a type of the professed people of God in this dispensation? So it seems to me. Moses says to them: "What nation is there so great, who hath God so nigh unto them as the Lord our God in all things that we call upon him for? Only take heed to thyself and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life," &c. The thing required was that they should fully acknowledge God, the living God, and not turn aside to any other; but oh how sadly they strayed from the path which they once thought they never would leave! And have not the Adventists as a body, as strangely degenerated? Is not the greatest sin of the age a violation of the first command, "Thou shalt have no other gods before me?" Look at the man-worship, and hear how it speaks out from time to time, as in the case of the late Dr. Bushnell and others. Such glorification of the creature comes not from single-eyed worship of the Creator and therefore comes short of his glory.

Let us rejoice that the God of heaven will eventually and forever be acknowledged as the God of gods and Lord of lords; for every knee shall bow to him and every tongue shall confess to God. We acquaint ourselves with him by receiving his words, hiding his commandments in our hearts, inclining the ear to wisdom, applying the heart to understanding, seeking as for silver and searching as for hid treasure with earnest faith—nothing wavering; and as we lay hold on the hope set before us in the gospel we feel that nothing shall ever be able to separate us from it, or it from us. May we thus be kept by the power of God, through faith unto salvation ready to be revealed at the coming of the Just One, whom having not seen we

love. Rejoicing in hope of his glory, at his appearing and kingdom, I remain your sister in Christ.

JULIA H. HARLEY.  
Sheepscott Bridge, Me., Dec. 22, 1876.

#### LETTER FROM SISTER CROSBY.

Dear brethren and sisters looking for the blessed hope:—We have passed another anniversary of our Lord's first appearing; and as the world and the Church—each in their different character—commemorate this event, our minds are drawn to a more sublime, grand and majestic scene. A few looked with steady faith and firm hope for the appearing of the Babe at Bethlehem; and the aged Simeon and Anna realized the fulfillment of promises pertaining to the Messiah, who should be "the Consolation of Israel." But could the raptures of exultant joy in the hearts of these faithful veterans compare with the inexpressible happiness that will fill the heart when this same Jesus appears—not in an humble manger, nor in even an earthly temple, but in the heavens, with the sound of the trumpet that wakes the dead? Simeon waited for the Consolation of Israel, but what are God's people waiting for now? For the consummation of every promise—for full redemption. The Church is in her widowhood. She is in the world but is lonely. She sighs for the loved One long absent, but coming again to take her to the home he has gone to prepare for her.

Beloved friends, in my southern home I wish you long to see the Bridegroom. Then I shall see those who have sympathized with me in my work, persecutions, poverty and trials. I thank the dear friends, one and all, for what they have done—especially the sister who sent me the last gift of her dying sister. I am in heart in the work though at present there can be but little done in the day-school for the want of a house in which to teach. The colored people have a building they intended to fit up, and they set about it, but when the election came off they were told there was going to be a war and they would be again enslaved, or pay would be demanded for them,—and this intimidated people were hindered in their work, strange as it may seem. Yet what could we expect from a people trained under the lash, and now oppressed by heartless rebels in every possible way? My work is encouraging in view of the eagerness of the people to learn; and nothing is in the way but the want of our house. Had I means I would build it at my own expense. It is a log building and wants flooring, windows, and all that belongs to a school house. Here then would be their place for worship, and Sabbath school; and a day school would be kept up at least six months in a year. This would do, by the blessing of God, a great amount of good. But I am alone in the work, and have to labor to support my family. I have been very sick, still I am trusting in a mighty God, who is able to guide and accomplish his work. With him all things are possible.

Nothing is needed at present by way of books or clothing, nor will be until we are ready to open the school. Nothing can be done effectively until the people are brought together, and this must be done daily with the children and any others that can come. As they are now without this special means of instruction they are exposed to the imposition of their enemies, who have no other wish than to hold them in slavery. Will the friends weigh this matter in their minds prayerfully and do what they consider duty in the case. Any plan of help suggested will be warmly received by me. The winter here is very cold. We have had snow on the ground a week. If money is sent, let it be by post-office orders addressed to me at Springfield, or Deep Spring, Green Co., Mo.

The *Herald* is the only preaching I have, and with many thanks to you for it, I remain, Yours waiting and working for Christ.  
M. J. CROSBY.  
Deep Spring, Mo., Dec. 28, 1876.

#### General Intelligence.

##### RELIGIOUS SUMMARY.

The Rev. Dr. Morley Punshon, of England, has been obliged to give up preaching for the present on account of illness.

Rev. C. H. Spurgeon says he never tried to fill his church. He considered it his duty to fill his pulpit, and his people filled the church.

There are said to be seventy Catholic negroes in the College of Propaganda, in Rome, training for missionary work in Africa.

As proof that the Hebrew language is again becoming a live language in Europe, the *Jewish Messenger* states that several new Hebrew works have been published and that in Lemberg, Pesth, Cracow, Lyck and Vienna, Hebrew newspapers and magazines have been started and "show a vigorous life."

Cardinal Simeoni, the successor to the late Cardinal Antonelli in the office of Secretary of State to the Pope took possession of his apartments in the Vatican upon Dec. 6.

SOCIALIST DEMOCRATS IN GERMANY.—New York, Jan. 12. The *Herald's* correspondent at Berlin telegraphs that the Social Democrats secured a victory at the polls, which is the source of astonishment to all, and of considerable ap-

prehension to the Government and the public generally. Their organization was wonderful. They appeared at the polls perfectly quiet and carrying red flags. They in no way disturbed the peace, but were nevertheless able to carry fully twenty seats. Their activity during the canvass was remarkable, and they expressed great confidence in the result. They contested 123 out of 297 districts, while the moderates manifested little interest in the election. The Atheistical doctrines of these Socialists are considered exceedingly dangerous, and it is felt by the governing classes that they threaten the stability of the Empire. They demand a partition of property and perfect equality among all men. The agitation extends even to the army, despite the utmost vigilance of the Government. This latter fact is looked upon with positive alarm, and it is expected that severe measures will be adopted with a view to remedy the evil.

Rev. Dr. Day, of Indianapolis, at a recent convention, is quoted as saying: "The longer I live, the more faith I have in Providence, and the less faith in my interpretation of Providence." This, we doubt not, is the experience of all good and wise men. But how slow men are in learning the great lesson embodied in this experience!

The Rev. G. H. Ball, D. D., the recent editor of the *Baptist Union*, N. Y., has been called to the pastorate of the Niagara Square Baptist Church of Buffalo.

The Methodist clergymen, of Springfield and vicinity, after investigation, publish a statement in the local papers over their own signatures, saying that the "Elder" Lutz, so called, who has been preaching in that vicinity, lately in Chicopee, and now in Westfield, is utterly unworthy of confidence.

A New York secular paper gives this gentle hint: "When it storms on Sunday we are sure to catch cold if we go to church; but if it rains on Monday we can go to the store or office just as well as not."

There was a good point made by the *Christian at Work*, when it said of the Rev. William R. Alger, who professes to doubt whether the church or the theatre is the more effective instrument for spreading good morals, that "we hope some good, first-class, moral (!) theatre will soon give Mr. Alger a call."

Some one asks: "Why do so small a proportion of church members attend prayer meetings?" To this question one of our exchanges very properly replies: First. Because so large a proportion of church members have no religion. Second. Because so large a number of them were not trained when children to the habit of going to prayer-meetings. If parents want their children to be spiritual Christians when they grow up, and make public professions of faith, let them take them regularly to all the public services of the sanctuary, and to all the social prayer-meetings of the church.

#### NEWS ITEMS.

EUROPE'S PROPOSALS REJECTED.—There was a very stormy session of the Turkish Grand Council last Thursday. An earnest speech was made by Midhat Pasha, who urged moderation. The Council was, however, exceedingly violent, and rejected the proposals of the powers as dishonorable to Turkey. How an Eastern war can now be averted it is difficult to see.

CONSCRIPTION IN SPAIN.—Madrid, Jan. 18. The Spanish Government has ordered a conscription to be put in force in the Basque Provinces, and is prepared to enforce the decree. The order creates a great deal of excitement in the territory indicated.

The British Indian Government is again paying an enormous sum, about \$33,000,000, to mitigate the horrors of famine in India. So much for ruling an over-peopled country. These enormous outlays, mostly for public improvements, called relief works, will, however, be of great permanent benefit to India and its population.

Stringent regulations have been adopted in England to prevent the importation of cattle, sheep and goats from Germany, France and Belgium, on account of the rinderpest.

In the last 15 years four wars have cost England over £16,000,000.

Lord Beaconsfield was 71 on the 21st of December and Gladstone 67 on the 29th.

The Suez canal is proving successful as a financial venture. The profits for 1876 are estimated at more than \$5,000,000. A little more than one-half of this is required for interest on the debt of the company, leaving nearly two and a half million dollars for dividends.

Behrm's statistical table estimates the population of the earth last year at 1,423,917,000.

A mass of meteoric iron, found in the Province of Santa Catarina (Brazil), contains 36 per cent. of nickel.

Italy has declared its seventeen universities open to women. The like action has been taken by Switzerland, Norway, Sweden and Denmark. A ministerial order has been issued in Holland opening every university and gymnasium to women. France has opened the Sorbonne to women, and Russia its highest schools of medicine and surgery.

An electric storm passes from Nevada to Illinois annually about the first week in January. The Omaha (Neb.) *Republican* says it renders the telegraph wires useless for several hours.

It is believed that ten vessels and ninety-eight men belonging to the Gloucester fishing fleet went down in the December gales. The total losses of the past year to that interest amounts to 212 lives, 27 vessels and \$150,000 worth of property. The insurance aggregates \$116,222.

#### Selected Miscellany.

##### GOING TO PRESS.

REV. I. N. CARMAN.

[Wm. A. Jones, foreman of the composing room of the New Orleans Times, died last month. Just before his death he became conscious for a moment, and in that gleam, dwelling upon the habit of his life, he suddenly exclaimed: "The ads are all right, Sherman; look up the forms and let's go to press!"]

Fellow-man, a moment linger  
On the dying prayer's speech;  
For it bears a weighty lesson,  
Our unheeding hearts to teach.

Day by day thou art composing  
What a universe shall read;  
Type to type art ceaseless setting,  
As thou addest deed to deed.

Ah, how surely life's full columns  
When the hand that set them lies  
Fixed in an unbroken stillness,  
Their compeer advertise.

Soon the forms are locked forever,  
Changeless shall th' impression be;  
Scan thy proofs in time, O printer;  
Thou art near eternity.

Are the "ads" all right, composer?  
Art thou standing justified?  
Ready now for death and judgment,  
Their unfoldings to abide?  
So shalt thou, as night advances,  
Great th' unstaying Pressman's call;  
Then await the mortal earnest  
Publishing thy life to all.

—The Standard.

#### VALUE OF ASSYRIAN MONUMENTS.

Professor Gregg, of Knox College, Toronto, in his introductory lecture on Coincidences between Sacred and Secular History in Old Testament times, begins by noting the discovery of Sargon's history in the Assyrian monuments—he being but once mentioned in the Bible (Isaiah 20:1). The next instance relates to Sennacherib; the third to Eashardad; the fourth to Nebuchadnezzar, and the fifth to Belshazzar. The passage relating to Belshazzar we quote:

"Several things are recorded of Belshazzar in the Book of Daniel. Thus, we have a particular account of a great feast which he made, of a mysterious writing on the wall of his palace, of the promise that the interpreter of it should be made third ruler of the kingdom, of Daniel's interpretation, and of the death of Belshazzar and the overthrow of Babylon. It would appear, so far as the Bible record informs us, that Belshazzar was the last king of Babylon. It appears, however, from Herodotus, and Berosus, as quoted by Josephus (Ant. I. 20) that the last king of Babylon was Nabonnedus or Nabonadius, that he was defeated in the open field by Cyrus, that he fled to Borsippa, that while he was there Babylon was taken by Cyrus, that Cyrus afterwards besieged Borsippa, that Nabonadius surrendered, and was treated kindly by Cyrus, who gave him Carmatia to live in, and that Nabonadius died there. This account seems to be irreconcilable with the Scripture narrative, and therefore it long caused great difficulty. The difficulty, however, has at last been solved. It the cylinders of Nabonadius found at Meshgeiran inscriptions have been discovered from which it appears that Belshazzar, the son of Nabonadius, was associated with his father in the sovereignty of Babylon, and with the title of King. It would seem that Belshazzar (with the Queen's mother) was entrusted with the defense of Babylon. The statement of Berosus, Herodotus and Daniel are thus at once reconciled, and thus another confirmation is afforded of the truthfulness of Bible history. But the special point, as an example of undesigned coincidence, is the promise made by Belshazzar that he would make the interpreter of his dream the third ruler in his kingdom. He evidently wished to bestow upon him the highest honors, as did Pharaoh upon the interpreter of his dreams. But why does not Belshazzar promise to make the interpreter of the writing upon the wall the second ruler, as Pharaoh made Joseph the second ruler in his kingdom? The answer is that as Nabonadius, the father of Belshazzar, was still alive, Belshazzar could not make Daniel higher than the third ruler. He could not make him higher than himself or his father. How exactly does the narrative in Daniel thus correspond in this particular with the facts which have only recently been brought to light by the discovery and decipherment of ancient monuments! How obviously undesigned, also!

#### CUSTOM AMONG THE JEWS OF LEARNING A TRADE.

"Because he was of the same craft he abode with them, and wrought; for by their occupation they were tent-makers."—Acts xviii, 3.

It was the custom of the Jews, even of such as had received a better education, which was St. Paul's case, to learn some trade, in order that whosoever they were they might better provide for themselves in case of necessity. And though St. Paul in some places lived on the bounty of his converts, yet he chose not to do so at Corinth and some other places, for a reason which he gives in 2 Cor. 11:12. While he was at Corinth he was supplied, when his own labor did not procure him a sufficiency, by

the brethren which came to him from Macedonia. It was a received custom among the Jews, for every man, of what rank or quality soever, to learn some trade or handicraft; one of their proverbial expressions is, that whosoever teaches not his son a trade, teaches him to be a thief. In those hot countries, where tents (which were commonly made of skins, or leather sewed together to keep out the violence of the weather) were used not only by soldiers, but by travelers and others whose business required them to be abroad,—tent-making was by no means an unprofitable employment. This custom, so generally practiced by the Jews, was adopted also by other nations in the East. Sir Paul Rycourt observes that the Grand Seigneur, to whom he was ambassador, was taught to make wooden spoons. The intention of this usage was not merely amusement, but to furnish the persons so instructed with some method of obtaining their living, should they ever be reduced to poverty or want.—*Elucidations of Scripture.*

#### SOUND ARGUMENT.

In a recent address Mr. Gough said: We have no reason for searching the Bible to find permission to drink intoxicating beverages. All we need ask for from the Bible is permission to let these drinks alone. Unless the Bible commands our using them, we ought not to think of touching strong drinks. Suppose a man asked you to take a lighted candle and go with him by night into a powder magazine, would you think of doing it? "But," he might say, "there is no command in the Bible against your doing this thing if you want to." "That may be true," you would be likely to respond, "but unless I am commanded in the Bible to run such a needless risk, I will stay in a safer place than you propose to me." And you would be a great deal more sensible than the man who takes just a little wine daily because he finds no explicit command in the Bible against such a course.

#### A PROPER TEST.

The *Freeman* says:—Mr. Spurgeon relates an amusing anecdote in his latest magazine article. "Some great swell," he says, "who did not like my plain way of speaking, once took the trouble to write and tell me he had met with some poor negroes who were reading my sermons with great delight, and for his part he did not wonder at it, he said, for in his opinion, my discourses were just such as ignorant black people would be sure to relish. No doubt he thought I should have a terrible fit of blues after such a slap in the face! But I was as jubilant as I knew how to be, and praised God with my whole heart, because even an enemy admitted that the Lord had taught me how to reach the heart of the poor. It is very clear that what ignorant blacks can understand, intelligent whites may comprehend if they like; so I gathered that my sermons were clear enough to be understood by anybody who was not so conceited as to darken his own mind with pride."

#### Business Department.

JOSEPH E. BALLOU, BUSINESS AGENT.

##### BACK NUMBERS.

We have been overhauling the back numbers of the *Herald* on our shelves, and find that we have thousands of copies which are lying idle when they ought to be fulfilling their mission in spreading the knowledge of the truth. We have done them up in packages of about a hundred papers, and will send one or more packages FREE to any of our friends who will agree to pay the express charges for the same. If any desire a less number we can send about fifty copies by mail, costing 32 cents, which should be sent to us with the order, as we have to prepay postage.

We have also thousands of copies of the *Youth's Visitor* which are done up in packages of about 150 papers, which will be sent for 50 cents a package. These are as good as new, and we hope will be sent for immediately. We have several complete files of the *Visitor* for 1858, ready for binding, which we will send, postpaid, for 50 cents each.

Now is the time to distribute religious literature of the most practical and important kind, and which can be obtained at a trifling expense.

#### MAP OF TURKEY AND GREECE.

We are prepared to furnish an excellent map of Turkey and Greece, including a map of the Bosphorus on an enlarged scale, and also of the countries bordering on the Black Sea. The size is 17 by 21 inches, and it will be sent, post-paid, for 30 cents. In view of the startling events which will probably soon transpire in that region, this map will be of great value to the students of the signs of the times, and all interested in the "Eastern Question."

#### THE JOB OFFICE.

The donations for this enterprise come in encouragingly. We are confident that many of our friends would be glad to give if they had the means. There is now a good prospect of a revival of business this spring, and we trust that as money becomes more plenty, our office and its wants will not be forgotten.

Bro. Pearson writes as follows: "A dear aged sister, of Salisbury, N. H., who makes an annual donation for the support of our publication office, gives

for this year, ten dollars. You will reckon this as two shares in the Printing Enterprise, and in case the amount needed is not donated, the \$10 will go for the liquidation of the debt of the Association."

A brother who already pays for four papers, sends twenty dollars "to help along the job printing establishment."

We hope our friends will regard this enterprise in the light of a gift of practical benefit to the cause, and help us all they are able. The list of donations and pledges now stands as follows:—

Charlott R. Shipman pledged	\$5.00
Bro. and Sister Hotchkiss	50.00
George Locke	5.00
W. H. L.	10.00
M. B. Gillette	5.00
Edgar Gilbert	5.00
Henry K. Boyer	10.00
Rev. A. M. Osgood	5.00
A. A. F.	5.00
A Friend	5.00
W. H. L.	cash 10.00
J. Pearce	5.00
A friend	5.00
Janet B. Cutler	5.00
E. Matthews	10.00
C. Merriman	2.75
M. M. Christie	5.00
Geo. Brigham	1.00
J. Kiley	20.00
An aged Sister	10.00

#### INCREASED CIRCULATION.

We are anxious to increase the circulation of the *Herald*

#### 5000 SUBSCRIBERS.

It should be done, it can be done, and if our friends will give us their hearty co-operation (for which we offer them a fair cash equivalent,) it WILL be done. With five thousand paying subscribers we shall be able to meet the current expenses of the office without soliciting donations, or depending upon the contributions of our many liberal-hearted friends for means to continue the publication of this journal.

Any person procuring THREE NEW subscribers at \$2.25—the regular subscription rate—will be allowed a

#### Commission of 50 Cents

for each new subscriber—making \$1.50 for three names, which, in many instances, have been obtained in less than one hour's canvassing. Persons who send us the names of three new subscribers and \$5.25 (retaining \$1.50 for commission) can thereafter send one name or more at a time with \$1.75 for each name—retaining the 50 cents commission.

Many of our ministerial brethren are nobly bearing the standard of the Cross for which they receive a salary not in keeping with the value of their services or the proper maintenance of themselves and families. To such brethren we look for responsive effort and co-operation in this endeavor to increase our subscription list:—first, because they, as clergymen, have a superior influence over the people; and second, because they—or many of them—need, and we trust will appreciate, an auxiliary in ministerial labor which will afford a most welcome addition to their salaries, and at the same time, assist us in reaching twice as many people as we do at present.

When soliciting subscriptions for our paper call attention to the fact that it is a large, clearly printed family paper; contains no advertisements outside the business of the office, and is filled to the brim with carefully selected doctrinal matter, poetry, historical reminiscences, and choice miscellany; besides being the oldest Prophetic Journal in America.

This project to increase the number of our readers has been the subject of much prayer, thought and deliberation on the part of the members of the A. M. Association and the attaches of our office, and we confidently expect practical results from it. All that is necessary in order to insure success is prompt, energetic, and business-like action on the part of our canvassing agents. The prosecution of this scheme is not designed to interfere with the raising of \$500 to start our job printing department, from the fact that this canvassing for new subscribers will be done by ministers and others who, so far from sending donations to us, have need of a "benefit" themselves! So our friends who are able to help as in raising the \$500 for a job office, need not withhold their donations. When we secure subscribers enough to pay the running expenses of the paper, we intend the profits of the job department (together with voluntary donations) to be applied in the direction of sending the *Herald* to the poor, increase our free distribution of Tracts, Pamphlets, etc.

"Make haste, O man, to do  
Whatever must be done;  
Thou hast no time to lose in sloth:  
Thy day will soon be gone.

Up then with speed, and work,  
Fling ease and self away:  
This is no time for thee to sleep—  
Up, watch, and work, and pray!"

#### NEW AND PRACTICABLE PROPOSITIONS.

IN AID OF THE A. M. ASSOCIATION.

The readers of the *Herald* have noticed the various suggestions which have been made from time to time for the purpose of meeting the current deficiency of its cash subscription list. Some of them have brought a temporary relief to the treasury of the A. M. Association; but so long as the paper remains not self-supporting this want must be met by the generous donations of its friends, or by some project other than the legitimate business income of our periodical.

A number of propositions are now under consideration. One of them, which is feasible, would be put into im-

mediate use were it not for the want of needed capital—it is this:

Our office is located in a part of the city where there are no job-printing establishments. And, consequently, almost every day applications are made for work of this kind. This custom we could secure. Besides, in an advertisement in the *Herald*, many jobs could be called in from our brethren and others. We have excellent accommodations, as to room and light for such a purpose, and our printers are not only competent to execute satisfactory work, but knowing the profitability of it, and feeling a personal interest in the prosperity of our cause, are willing to labor over hours for a while in order to give the enterprise an easy commencement. Now dear readers and patrons, here is a practicable, profitable proposition, and what can be done to make it operative? It takes every dollar the Board can command to meet the pressing pecuniary necessities of the Publication Department. We have thought of soliciting donations to this end, but all the ordinary donations are needed for immediate use. How shall the amount required be obtained? Who can and will respond? Is there one, who will, out of pure love to the truths advocated by the Association, make the Association the munificent present of a

PRESS, TYPE, AND FURNITURE sufficient to constitute a suitable job-printing establishment? It should be remembered that such a bestowment could not be regarded at simply the cost of the material, but as providing a permanent auxiliary—an agent of continued income to the Association.

The sum required is not large,—to enable us to open a job-printing department of capacity sufficient to execute a fair profitable business and do good work, we should need from \$400 to \$500.

We shall look with no small degree of solicitude to meet the demand of this feasible project, either in the form of gift or as a loan to the Association for this purpose, without interest, to be refunded as earned by this department of labor.

J. PEARSON, JR.

#### DR. WARDLE'S PROPOSITION.

To all the poor and sick, who are not under the care of competent physicians, who will write to me of their complaints, giving as near as they can the nature of the suffering, then if my remedies are such as they need, I will send a supply of the medicines in the accompanying list at half price, and give the amount received (all of it) as donations to the *Messiah's Herald*. Let all who avail themselves of this offer, name it when they write.

Again, if any brethren in the "trade" or otherwise, send me for supplies, in quantity, I will send them at wholesale rates, and a discount of 20 per cent. off, and give half the amount received as donations to the *Messiah's Herald*.

Bro. H. F. Hill, author of "The Saints Inheritance," after examining my book, on symptoms, treatment and medicine, says: "In the hands of some persons it would be a source of great income, with all these testimonies of success."

Get those in need write me for the book; it will help them in making a statement of their complaint.

THOS. WARDLE, M. D.

No. 1029 Race street, Philadelphia, Pa.

#### PRICE LIST OF LYE'S MEDICINES, ETC.

Blood Purifier,	\$1.00
Tonic Medicine,	1.00
Liniment—Tetter, Scrofula, etc.,	.25
Rheumatic Liniment,	.50
Colic Tincture,	.25
Cholera Morbus Remedy,	.50
Dysentery Syrup,	.50
Cough Syrup,	.50
Cough Drops,	.50
Sweating Drops,</	



## The Family Circle.



## "NOW I LAY ME DOWN TO SLEEP."

It is said of the late John Quincy Adams that he never went to bed without repeating this little prayer, the first taught him by his mother, whose memory was so dear to him to the last.

There are two little poems, descriptive of a child saying this prayer, that are among the tenderest in our language, and we give them both. The first is from *Putnam's Magazine*, (now merged into *Scribner's Monthly*).

Golden head so lowly bending,  
Little feet so white and bare,  
Dewy eyes, half shut, half open,  
Lipsing out her evening prayer,  
Well she knows when she is saying,  
"Now I lay me down to sleep,"  
Tis to God that she is praying,  
Praying him her soul to keep.

Half asleep and murmuring faintly,  
"If I should die before I wake,"  
Tiny fingers clasped so saintly—  
"I pray the Lord my soul to take."  
Oh the rapture, sweet unbroken,  
Of the soul that wrote that prayer!  
Children's myriad voices floating  
Up to heaven, record it there.

If of all that has been written,  
I should choose what might be mine,  
It should be that child's petition,  
Rising to the throne divine.

THE UNFINISHED PRAYER.  
"Now I lay"—repeat it, darling—  
"Lay me," I gently added  
O my daughter, kneeling, bending  
O'er her folded finger tips.

"Down to sleep," "To sleep," she murmured,  
And the curly head bent low:  
"I pray the Lord," I gently added  
"You can say it all I know."

"Pray the Lord,"—"The sound came faintly.  
Fainter still," "My soul to keep."  
Then the tired head fairly nodded,  
And the child was fast asleep.

But the dewy eyes half opened,  
When I clasped her to my breast,  
And the dear voice softly whispered,  
"Mamma, God knows all the rest."

## THE LOST PAPERS: OR "REMEMBER BRIGHTON."

"Don't you wish you may get it," cried a good-looking woman, in a loud, cross voice. "I've enough to do with the house and children, without dancing attendance upon you."

The husband of the speaker, a mild and rather intelligent looking man, replied in a subdued but somewhat reproachful tone, "Time was when you didn't call decent attention to my wants by that name, Mary."

"Decent attention to your wants, you call it, to follow you about the house from morning till night, picking up your letters, and studying every whim. I call it downright sheer unreasonableness, and waste of good time, and you won't get it any longer, so there's an end of it."

A sharp slapping of little hands that were engaged in some juvenile mischief, caused a shrill cry, which almost drowned the answer of him whom she addressed.

"Any longer?" he said, bitterly. "How long is it since you ceased to render me any such service. Though if you had, it would only have been kind, seeing how much I have to do and think about."

"Long or short, I did it long enough, the more fool I. The more I did for you, the more you expected, and the more unjust you became. That was all the thanks I got for my pains."

"I was never unjust to you, Mary; you are wrong and cruel to call me so," he said with a heavy sigh. "But have you really not taken care of those papers for me? They are of such consequence."

"Safe bind, safe find, I say," she cried carelessly. "If folks takes care where they put a thing, they'll know where to find it. What 'ad become of me, and all I have to look after, if I was forever throwing things about, I didn't know where?"

The man looked at her with mingled anger and concern, but seemed fearful of provoking a contest; so only asked, in a beseeching tone, "Can you not tell me anything about them? Do speak to the purpose?"

"Not I. The children have torn them up, or burnt them, may be."

"This is too bad! If those papers are destroyed, it will take me hours of time to make the calculations over again, as well as delay the execution of the job I have in hand, I can't tell how long."

His wife's countenance did not relax. She merely said, tauntingly, "I hope it'll be a warning to you, that's all. I believe, for my part, you'd lose your head if it was loose."

"You're a wicked woman," said her husband sorrowfully, "and your treatment of me will come back to you some time. Remember Brighton, Mary."

As he spoke he left the house. His wife's irascibility did not seem lessened by the concluding words. On the contrary, she flew about the room with an energy which was rather ominous to aught that interfered with it. The dinner table was cleared; a pair of ears was boxed; and her husband's unoffending cap thrown violently into a corner, in a trice. Susie, her eldest child, had tried, as usual to help, but had been sharply told to get out of the way, for she was more plague than profit. Then commenced the somewhat ungente washing of little faces and hands, and the children were hustled out of the house with scant ceremony to school.

Mary slammed the door after them and bolted it. A bright spot was on her cheek and a strange expression on her countenance.

"Why did he say, 'Remember Brighton'?" she exclaimed aloud. "He's, enough to provoke a saint. Forever making it out that I am in the wrong, and he's in the right, with his nasty, untidy ways! If I were not to try to keep him up to the mark, the house would be all sixes and sevens from morning till night. It's a positive duty to make him think for himself."

Oh Mary! Conscience is knocking at thy door, pleading for admission, hard as thou art trying to drown his voice.

She went on: "His wants! What wants don't I provide for? Don't I cook for him, and wash for him, and try as hard as ever I can to keep things going and in order, while he's continually grumbling at every trifle, and littering the place all over till it makes me sick to see it? and expects me to wait upon him hand and foot, and rid as fast as he litters? I won't and that's enough."

Won't you, Mary? That was firmly said; but conscience is knocking still so loudly as almost to give the lie to the words.

"No, I won't!" she repeated again, rising and pacing the room. "I never promised to do it, never meant to do it."

Indeed! Ah, but remember Brighton.

"What have I to do with Brighton," she muttered, with increasing excitement. "I was a softy in those days. All that's gone by long ago."

Gone by, is it—never to return?

Do you think so? The more the sin, the more the shame, the more the sorrow. I would not be in your place for the world. The happiest, the purest, and most hallowed days I ever knew, gone never to come again!

Oh woe! oh sadness!

Some memory of them lingers yet; anyhow, it seems that is not gone forever; for she sits down in a chair, resting her elbow on the table, and leaning her head upon her hand; while a vision not dim and misty, but clear and distinct as a bright spring morning, softly steals over her. The sea was at her feet; its blue waves dashing joyously in the sparkling sunshine. A strong but tender arm was around her, as in a sheltered nook, she watched their boisterous mirth.

A heart so full of happiness was hers, that even the manly voice which whispered its honest love in her ear could hardly add to its store of wealth.

Then the tones of her own voice added their music to the scene; not those of an hour ago, but low, kind, and fervent. They spoke then the deep utterance of her heart. "Years shall prove what I will be to you, my husband." Yes, dear reader, it is not a scene of courtship here depicted, but the early days of married life.

"And years shall prove what I will be to thee, my own bonnie lassie," rang out in clear and unbraiding tones; while the remembrance of the fervent kiss which ratified the words, caused something like a thrill of pain.

The tears gush from Mary's eyes, they trickle down her face. She is fairly weeping. Another vision passes before her; the distressed and reproachful look of that same husband, as he had sorrowfully left the house, after the harsh language and unkind treatment we have just described.

Her words came back upon her, startling her strangely.

What a comment they were upon the assurance she had given in those first hours of sacred wedded life! How had that promise been kept? she dared not contemplate the answer her conscience gave.

For the moment almost terrified, and quite dismayed, she strove to close her ears to it. But it would not do. She could not drive away the gushing thoughts, or still the tumult in her soul.

Her part of the compact had been bad enough, that was clear.

What of his—her husband's?

Ah! how his hoarded savings had purchased that trip to Brighton, so far beyond the reach of many possessing his means; all because she should be as happy as he could make her. How for long and long, nothing had been too good that was to contribute to her comfort, no sacrifice too great, if he could lighten any burden she carried. It was true he had his failings, as who has not. He was apt to be what Mary considered a little untidy in his ways, by no means always putting up things after him; and somewhat absent he was, when much engrossed in business, which was not unusual the case; for he was a clever mechanic, and by no means lacking the inventive faculty.

But then, in her best days, Mary had delighted to tidy after him, loving almost to touch the things which appertained to him; and for any mistake or oversight, his absence of mind might occasion, she had always a remedy; indeed, when thus preoccupied, she had thought for him, and saved him many a care. Vice in the ordinary acceptation of the word, he had none; and she knew in her heart of hearts, that he loved his God, and strove to serve him. "The best, truest, and most forbearing of husbands that ever woman was blessed with," was the verdict her judgment and her conscience alike pronounced in that softened hour. "But, oh! what an ungrateful wretch I have been. God forgive me!"

She buried her face in her hands, while her bosom heaved, and her sobs

became convulsive. Gradually she slid upon her knees—where we will leave her with her Maker, while we inquire briefly the origin and cause of this sadly marred domestic happiness.

It may be summed up in few words. Once Mary had walked hand in hand with her husband in the way to heaven. In those happy times memory had been now so vividly recalling, she had striven to conquer self in His strength who had died for her. But gradually she had grown careless and suffered the world and its concerns to engross too much of her time and attention. Too much had ended in all becoming thus engrossed. Soon her garden became overrun with weeds, which she suffered to spring up at pleasure. The good seed was choked, and unsightly and malignant growths she strove not to uproot, began to manifest themselves to all around. Certainly for some time she had continued to love her husband, and made considerable efforts to please him; but as Divine love is the only permanent basis for human, her affection gradually declined beneath the pressure of the daily tests to which it was subjected, and her efforts became more fitful and evanescent. Still, for a while, occasional penitence and acknowledgment of error oftentimes made partial atonement, but even such reparation grew of less and less frequent occurrence, while an increasing family and added demands upon her sense of duty and patience, only continually developed the latent evils of her heart. At length, systematic neglect, and unrestrained ebullitions of temper wherever he unwittingly offended her, made his life by no means an easy one; and while it assuredly would have driven any man, without the safeguard which he possessed, upon evil courses, tried the spirit which was in him to the utmost. The chief sources of his offending have been already mentioned. Mary, by nature, was a great lover of order, and certainly in her own sphere, a woman not given to forgetfulness. Her house, as far as circumstances would possibly admit, was always tidy; she delighted to keep everything in its place, remembered what was the place of each and once having put it there, could always find it. In these qualities, her husband was assuredly lacking. His mind and his pursuits took a wider range than his wife's.

Closely occupied in business all day, and often mentally preoccupied when the hours of business were over, he was very apt to forget the little details in which Mary was so exact, and an omission here or a failure there was the inevitable consequence. Now and then, as had been the case this morning, things of consequence were put out of hand, and when he wanted he knew not where to find them. This was doubtless to be regretted. Certainly it was as much his wife's duty now as it had ever been, to endeavor to make allowance for him in all such matters, and to meet any little difficulties which might now and then arise. And invaluable her help might have been, and richly would she have been rewarded in the affection of her husband, if she had so done. But, alas, her fatal departure from her heavenly Father had brought every other evil in its train—chilled affection and untold misery to herself, when she might have reigned supreme, and known nought but happiness; and disappointment and heartache to him who had been the object of her neglect and want of reverence. Solemn was the lesson the Holy Spirit was teaching the erring one as she lowly knelt at His feet that sad afternoon. Long she was quiet, listening to His voice. Self-condemnation, remorse, and shame contending within her.

Then her tears broke forth afresh, but they were the tears of promise, of genuine, heart-felt repentance.

"Oh, he has not deserved this at my hands—dear, patient, generous husband! How can I make amends! But my heavenly Father, it all comes of forgetting Thee."

"I will arise and go to my Father," suggested the inward Teacher.

"I will, I do. Father, I have sinned against heaven and in Thy sight, and am no more worthy to be called Thy child! Forgive, oh, forgive me, for my Savior's sake."

With the heaven-inspired prayer the hope descended; but she was too much overwhelmed to do more than weep on.

"What shall I do when he comes?" she cried at last, as the striking of the clock warned her that the children would be returning from school very shortly, and her husband soon be following them.

"Tell him, tell him all, and ask forgiveness."

"I will—my resolve is taken," she rose, and, washing her face, strove to efface the traces of her tears. Then dressing herself with more than common care, and putting on a long disused relic of Brighton—which had been his gift in those sunny days—she received her children with a more smiling countenance, and a gentler caress than had long been her wont. The influence diffused itself. The little ones returned smiling to smile, and kiss for kiss. Susie tried in her best way to help her mother; Johnny bounded on his errands cheerfully, feeling it a pleasure; and little Ellie, father's pet, ran to the door as she heard his step, exclaiming, "O, father, mother has got a cake for your tea."

Hardly a glance did the mother herself hazard, scarcely a word did she trust her voice to speak. But there was something strange in her whole aspect and manner, as she humbly, almost deferentially, waited upon him, and strove

in every way to minister to his comfort. The children were dismissed sooner than usual, and when Mary returned from seeing them safely bestowed for the night, she brought in her hand the missing papers and laid them before him with a smile and a sigh. Her husband looked up in her face inquiringly.

"The papers! O thank you! Where did you find them? But what is this; how is it?" he exclaimed, as Mary's tears began to fall.

"Oh, Willie!" she cried, with an uncontrollable burst of penitence emotion, throwing herself on her knees at his feet, "I have remembered Brighton, and God helping me, I will remember it every day of my future life. Can you, will you forgive me for all the past?"

He raised her with a tenderness never exceeded in the days of his early love. "Ah, my dear lassie, as I hope to be forgiven. God for ever bless thee. Let us pray."

Then followed a scene over which angels rejoiced. We cannot depict it. Suffice it to say, that Divine grace helped Mary to be faithful to her promise. She did remember Brighton; and henceforth each day of her life prayed to Him who alone could give it, for power to conquer self, and strength to do her duty in His fear. Love winged her efforts; indeed, from that hour, husband and wife seemed to have taken a fresh lease of love. The bitter experience of that afternoon was never regretted by either, for it had proved the harbinger of domestic felicity, which nothing hereafter had the power to alloy, and caused Mary to tread softly throughout the whole of her future life. —*British Workwoman*.

## THE POWER OF FORGIVENESS.

Here is another beautiful illustration of kissing the hand that strikes. There is nothing in this world that impresses a man so much as the active manifestation of this trait. Some years ago, says Mr. Spurgeon, I was mastered by a dog in that way. I own, in fact, that I was beaten hollow, and he was conqueror over me. He came into my garden, and he had no business there. Thinking that he would not improve my flower-bed, I walked along quietly and threw my stick at him, and thus advised him to go somewhere else. What did that dog do? He stopped, picked up the stick, wagged his tail, and came running along to me with it, and laid the stick down at my feet. I felt ashamed of having thrown my stick, and the dog was told he might come around the garden when he liked. How could I do otherwise?

## THE RECTOR'S CALL.

"Good morning, Mrs. Minty!" observed the rector, as the door opened to his knock.

The door seemed to have a surly way with it, and opened scarcely wide enough to let the rector in, although Mrs. Minty invited him to enter, and brushing some invisible dust from a chair with her apron, asked him to sit down.

The rector saw at a glance that Mrs. Minty was not pleased, but he could not surmise what was the matter. He had accidentally heard that day of the sickness of her daughter, and at the first opportunity had called to see the young girl. Not seeming to notice the mother's manner, he said, "I hear that Miss Maria is sick."

"Yes! and she might have died for all she's seen of you!" replied Mrs. Minty, with an energy that almost shook the good rector out of his seat. The rector was a meek man, and overlooking the readiness of her reply, he asked,—"How long has she been sick?"

"Two weeks, and over," said her mother.

"Have you had a physician?" inquired the rector.

"Had a physician! What a question! Why the girl has been almost dead! I wonder you got here before she was dead! Had a physician!" These last words Mrs. Minty fairly ground out between her teeth with ill-suppressed scorn.

It now became evident that Mrs. Minty, on each day of her daughter's sickness, and the rector's delay in calling, had added to her wrath, and it had now reached a degree of intensity that suggested strategy or flight. The rector resolved to try the former first.

"Ah! you have had a physician!" he observed. "How did he happen to call?"

"How did he happen to call? Well, did any one ever hear such a question as that?"

"Perhaps some one told him. Miss Maria was sick; or perhaps he was passing, and dropped in," interjected the rector.

"Do you suppose I'd let my own daughter lie sick in the house and not send for the doctor?" fairly screeched Mrs. Minty.

"O, you sent for him?" said the rector. "Do you think he'd come if we didn't send for him? How'd he know Maria was sick?" replied the mother, looking at the rector as though she pitied his stupidity.

"Do you always send for the physician when you want him?" asked the rector, with provoking mildness.

"Well, I declare!" exclaimed Mrs. Minty. "What do you ask such a question as that for?"

"I did not know," said the rector, "but that as you expected the clergyman to find out as best he could that your daughter was sick, without sending

for him, you might do the same with the physician."

Something had gradually been dawning upon Mrs. Minty's mind, which the last words of the rector, uttered with inimitable good nature, resolved into a full intellectual sunrise. Her severe face relaxed into a broad smile. "O, I see!" she exclaimed. "I thought them was mighty queer questions. Well, I guess I had ought to have sent for you, too, seeing as how I sent for the doctor. And you didn't know Maria was sick?"

"No," observed the rector. "If I had, I should certainly have called before this. I accidentally heard of her illness this morning, for the first time."

"Well, really, I hope you'll excuse me! Step this way; Maria's in the back room; she'll be all sorts of glad to see you." —*St. John Chronicle*.

## Farm, House and Garden.

THE MENTAL CONDITION has far more influence upon the bodily health than is generally supposed. It is no doubt true that the ailments of the body cause depressing and morbid conditions of the mind; but it is no less true that sorrowful and disagreeable emotions produce disease in persons who, uninfluenced by them, would be in sound health; or if disease is not produced, the functions are disordered. Not even physicians always consider the importance of this fact. Agreeable emotions set in motion nervous currents, which stimulate the blood, brain, and every part of the system, into healthful activity; while grief, disappointment of feeling, and brooding over present sorrows and past mistakes, depress all the vital forces. To be physically well one must, in general, be happy. The reverse is not always true; one may be happy and cheerful, and yet be a constant sufferer in body.

HOW PEOPLE GET SICK.—Eating too much and too fast; swallowing imperfectly masticated food; by taking too much fluid at meals; drinking poisonous whisky and other intoxicating drinks; keeping late hours at night, and sleeping late in the morning; wearing clothing too tight, so as to retard the circulation; wearing thin shoes; neglecting to take sufficient exercise to keep the hands and feet warm; neglecting to wash the body sufficiently to keep the pores open; exchanging the warm clothes worn in a warm room during the day for costumes and exposing incident to evening parties; starving the stomach to gratify a vain and foolish passion for dress; keeping up constant excitement; fretting the mind with borrowed troubles; swallowing quack nostrums for every imaginary ill; taking meals at irregular intervals.

HOW TO EAT AN APPLE.—There is no fruit more serviceable to people than the apple, not only as a luxury, but as a wholesome, nutritious food. Apples contain sugar, gum, much malic acid, and some valuable mineral matter. It is true that apples often produce indigestion and flatulence, but generally the cause is to be found in the manner in which they are eaten. It may not be known, but it is true, that an apple contains a great quantity of fixed air, and if eaten hastily this air passes into the stomach with the pulp before it is liberated. In the stomach it becomes heated, expands, and causes flatulence in persons with weak digestion. Such persons should choose a fresh, mild, tart apple; with a silver-bladed knife peel off the skin, and then scrape the apple to a fine pulp; now place it in the mouth and thoroughly mix it with saliva before swallowing it. This is very important. It may be placed on a thin slice of bread and eaten with it. If it is too troublesome to scrape the apple, then it should be chewed until every cell is broken down and the air liberated. Many believe apples are more wholesome if taken in the morning. If this be true, it is only because then the stomach is more vigorous. Thousands of the Swiss peasants make their entire supper on apples and bread, and thus preserve good health and nourish their bodies well. Physiologically, the apple acts as a stomachic by promoting digestion, and when taken in the morning it becomes a laxative. Its action on the liver is favorable to the health of this organ. It also corrects the evils of too much and too highly concentrated food.

TO CURE TOOTHACHE.—A well-known dentist, who has tried the remedy on some nervous people who have old roots of broken teeth, and are too timid to permit an attempt to remove them, makes the following public for the benefit of all whom it may concern: To persons having a hollow tooth, allowing the air to reach the nerve, I would advise that they get some spirits of niter and mix with alum; saturate a little cotton with it and apply it to the cavity. If the pain extends upward toward the eye, or takes the form of neuralgia, procure some horse-radish leaves, take out the stems, wet them, and apply on the face over the pain, and I think you will get relief. If you have no radish, try beet leaves; they may answer the same purpose.

THE PHILOSOPHY OF FRYING.—All housekeepers know that to fry well, their fat should be hot. But they do not attend to it half as scrupulously as they would if they understood the true philosophy of it. Boiling, bubbling hot fat cannot penetrate anything, and cooks to perfection; tepid penetrates everywhere, and does not cook at all, but actually prevents cooking. Any

housekeeper who reads this, and chooses to profit by it, need never put any greasy, half-cooked and indigestible food upon her table.

The whole secret consists in having the fat boiling before the things are put in. There is one other condition which follows naturally from the first one, which is almost invariably lost sight of, even by good cooks; and that is, that the part not at once covered by the fat, remains cold, cools off the fat near it, and then absorbs the tepid fat just the same as if it never had been hot. Frying pans should be deep, well-filled, and heated to the boiling point, and then it is easy to turn out fried food nicely crisp, brown, and dry on the outside, and perfectly soft, moist and well-cooked within. It is a peculiarity of the outside crust of things fried in boiling fat, that the fat itself drips off from it as readily as water; hence, well fried articles are neither greasy in appearance, nor very greasy in reality. Frying ought to be as easy as boiling.

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